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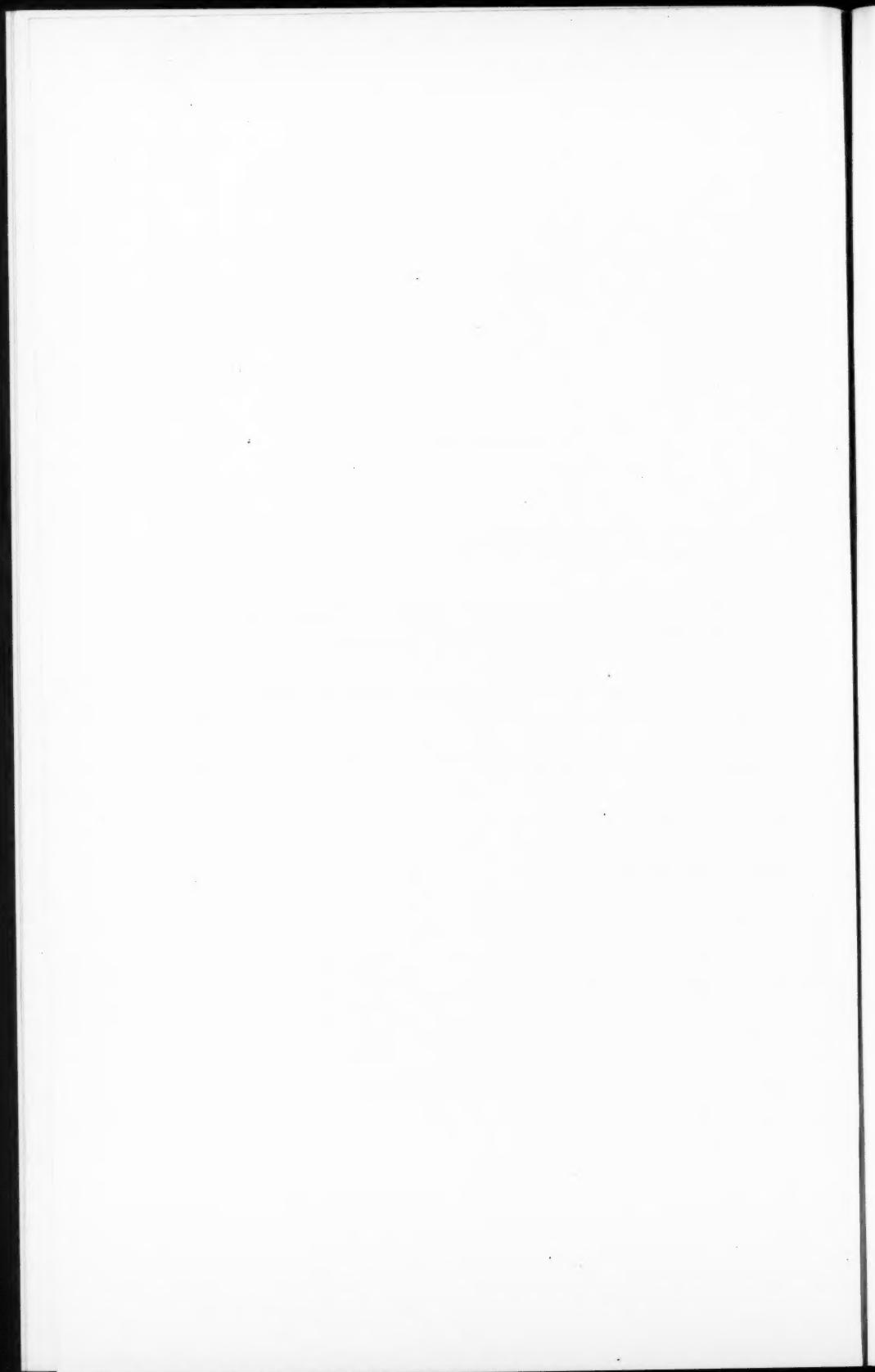
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GEORGE BYRON CATLIN: THE STORY OF A ROLLING STONE

BY GEORGE W. STARK

Detroit News

SOMEWHAT in the manner of many sections of our own beloved Michigan, the Finger Lakes region of western New York abounds in beautiful lakes, rolling hills and verdant glens. In such a scene was George Byron Catlin born and in such a scene he passed a boyhood, which, while seemingly uneventful, proved later to be Nature's laboratory, wherein his budding genius was tested; his eager, searching mind set upon the first processes of its development; his plastic disposition given over to those elemental forces which seem, in his case at least, to have had unusual character-building qualities. In his mature years, Mr. Catlin was revealed as one of the best-informed men of his time; in addition to an encyclopedic mind, he had also the true temper of a philosopher and the boundless patience of a teacher.

For the convenience of those who might be interested in the vital facts of George Byron Catlin's long and busy life, the editor here presents a biographical condensation. He was born at Rushville, New York, August 10, 1857, the son of S. Stanley and Elizabeth (Redout) Catlin. He began his newspaper career in 1884, and after a period as City Editor of the *Grand Rapids Herald*, he moved to Detroit in 1892 and became a member of the staff of *The Detroit News*. He became an editorial writer in 1896 and continued so until 1917, when he was commissioned to collect books and data for a newspaper reference library. The library, now known as the George Byron Catlin Memorial Library, contains 24,000 works of reference and a large scraparrium of clippings, photographs, pamphlets and newspaper cuts. It gives employment to 20 persons and is one of the largest newspaper libraries in the country. He continued at the head of the library until his death, March 15, 1934. He married Isabel M. Niven, of Rochester, New York, in 1880. She died in 1901. In 1902, he married Bertha L. Patten, of Detroit, who survives him, as do two children: George B. Catlin, Jr., and Mrs. Frank Wachter. Mr. Catlin was buried in Woodlawn Cemetery, Detroit.—Editor.

At least three generations of newspaper men and women drank eagerly from the deep well of his wisdom. They were constantly amazed at his knowledge of a variety of subjects, embracing not only literature, in which he dealt with so consummate a skill, but also the law, history and science, in its vast and various directions. Above all, he understood humanity and he dealt with the human scene in terms of patience, kindness and tolerance.

In his own time, there were perhaps two men who knew as much as George Catlin, in the sense that they were storehouses of useful information, acquired through an active lifetime of first-hand investigation. The late Theodore Roosevelt would be one; the other, that astonishing octogenarian and former governor of the commonwealth, Chase Salmon Osborn, who, at 81 years of age, refuses to be put down by preacher, publicist or politician.

The last two decades of Mr. Catlin's life were devoted to the building up of a reference library for *The Detroit News*, the newspaper to whose service he had devoted most of his working years. Today his monument is that library, the best-equipped institution of its kind in all America; which means, under the conditions we confront today, the civilized world. When he died, March 15, 1934, in his seventy-seventh year, the owners of *The News* formally dedicated the library to his memory and it will forevermore be known as the George B. Catlin Memorial Library.

Another symbolic memorial to this man, who combined in so rare a degree a gentle soul with a tremendous intellectual gift, is to be found on the broad green lawn stretching so pleasantly before the chaste classic simplicity of the Detroit Public Library, on its Cass Avenue side. Here, on May 22, 1934, in the presence of civic and educational leaders of the City, was planted a straight, slim elm, in his memory. These are gestures of a grateful constituency and these he would understand and appreciate more deeply than any imposing shaft of steel or granite. They will endure through the years, the li-



GEORGE B. CATLIN

brary reflecting his keen, searching, analytical mind; the tree his yearning soul and his compassionate nature.

Scattered over the hills of the Finger Lakes region in western New York are many granite boulders, said to have been deposited there by glaciers which moved down from the north. One of the hills on the east side of Canandaigua Lake is known as Bare Hill, because the cone or crown of it, about 1,000 feet above the lake, was formerly a barren area of coarsely powdered shale rock. The Seneca Indian legend accounted for this geological manifestation with a story that at one time, ages ago, an enormous serpent lay coiled about the peak. Because of the serpent's noisome presence for so long a period, the soil was made barren and nothing would ever grow there.

One Sunday morning four boys, of whom George Catlin was the youngest, climbed Bare Hill to enjoy the view it afforded of the surrounding country. Near the top of the hill they sat down on a stone wall and noticed that the lower end of the wall was held in place by a huge boulder about five feet in diameter. Curiously enough, the boulder was almost round. Below stretched an open space of hillside farms divided into fields by stone walls and rail fences, with occasionally a large tree under which grazing animals could find a grateful shade during the heat of the day. The slope of the hill at that point varied between 30 and 45 degrees and the boys began to discuss the experiment of turning the boulder loose and watching it go down the hill. The boys, with a healthy juvenile outlook upon such things, were curious to see what would happen to a rolling stone. They had heard many times from their elders that it gathers no moss.

A little more than half a mile down the slope was a gully in which the boys assumed the boulder would naturally lodge, without inflicting any other damage than making breaches in the stone walls and rail fences that might interrupt its descent.

At any rate, the experiment seemed worth the risk of the censure that would be sure to follow, in case this mischief were discovered, so the boys carefully dug away the earth at

the lower side of the boulder until it was an easy task to pry it loose with rails. The boulder looked pretty big as it rolled out. The steep slope of the hill gave it quick impetus and a moment later, four rather frightened boys watched breathlessly as the solid mass of several tons tore down the hill, sometimes making 30 feet at a bound.

About 500 feet from its starting point it was going like a cannon shot and when it struck a stone wall, the stones flew in all directions like a salvo of artillery fire. Another 500 feet of and it struck a large white oak tree, which was snapped off at the trunk like a pipe stem.

This collision with the tree also diverted the direction of the boulder's progress, turning it directly toward a large vineyard where the owner was entertaining a small party from the village, mostly women in sunbonnets. And, beyond the vineyard and in direct line with the new direction of this monster missile, stood a house and barn, where human beings and horses and cattle were sheltered. For a moment the boys were too frightened to breathe, much less to move.

The boulder crashed into the vineyard, sweeping everything before it and carrying a load of wires and vines, just as you may have seen a huge lake freighter carry "a bone in her teeth." The people in the vineyard ran for their lives and the boys, not knowing whether or not they would run in the right direction, took to their heels also.

A few days later some men came to the lakeside cabin where the boys were having their vacation to inquire if anybody had been seen up on Bare Hill the previous Sunday and, incidentally, told the story of the mad flight of the boulder; how it had cut a mighty swath through Mr. Bassett's vineyard, narrowly missed wrecking the houses and barn below and nearly killing several persons. None of the boys was inclined to discuss the incident until one of the men said, "Why, you boys went up on Bare Hill Sunday morning. Didn't you see anybody?"

The boys could hold out no longer and the confession followed. This was just as well for the peace of mind of young George Catlin, because he never would have been quite content until he discovered the finale of the vanishing boulder's mad career. Well, it seems that another accidental obstacle had prevented an even greater destruction, for the boulder, after shearing its way through the vineyard, struck another tree, which caused another diversion and the boulder came to rest at length in an entirely different gulley than the one the boys had assumed would be its natural terminal. Doubtless, it lies there today, in serene solitude.

This episode cost something to parental purses, for there were damages to be repaired. It cost a loss of dignity to the four young men responsible for it, for there were four important woodshed conferences. And there was the incalculable pain of the village jests and gibes, which assailed the sensitive ears of our four young heroes for months and even years after the drama of the rolling stone should have been a closed incident.

This was an innocent enough boyish adventure and it is worth repeating for two perhaps not very obvious reasons: The first is that it reveals, in the very earliest stages of his career, the curious, searching quality of the Catlin mind, because it is entirely conceivable that it was his suggestion that influenced the group to loosen the boulder for purposes of experimentation. After all, there was a scientific dimension to be determined here. Second, the episode of the rolling stone has a symbolism that may be logically applied to George Catlin's life.

Those many educators and students who came within the magic circle of his influence and his compelling charm in the last years of his life, when he sat enthroned among his papers and his books in The Detroit News Library that was eventually to bear his name, are prone to think of him as the complete student of monastic mien, secluded from all temporal concerns, immersed in his historical and scientific researches. Such an

estimate of him would be far from the truth, as we newspaper workers well know. To the end, his mind was alert and vigorous and if he dwelt a great deal in the realms of the past, he applied the prodigious knowledge and information thus acquired to the current scene. He was the true historian, groping through the dark ages for causes and effects and their influence upon his own time and place. Today he would be as scientifically and psychologically curious about Hitler as he was about Attila, the Hun. And more specifically, he illuminated our intimate Detroit and Michigan surroundings with causes and effects growing out of the conduct of our founding fathers.

In his case, the symbolism of the rolling stone holds true. The swift flight into uncharted areas, the sudden veerings of the course, the ultimate refuge in a sanctuary, where there was time for reflection, observation and the leisurely recording of his reactions,—these all took place in the span of his busy life. He was indeed the rolling stone, but, contrary to the implication of that ancient saw, he gathered plenty of moss.

Toward the end of his career, in some unpublished memoirs, he wrote: "Life, as one looks back on it, is a mighty interesting adventure, full of abrupt shifts and changes of direction. . . . Born with a restless disposition, an interest in everything about me and a passion for active outdoor life, the irony of fate has pushed me up against an office desk and a typewriter, when I would have preferred a purely scientific career in which I might discover and learn the powers and properties and general nature of everything about me.

"But, after all, fate has been kind and my employers kinder and more helpful than they realized, because they have occasionally shunted me into channels of activity in which I could in some measure indulge my natural bent for research, investigation and discovery."

So, to those who remember George B. Catlin only in the last phases of his career, phases which produced *The Story of Detroit*, as well as hundreds of informative newspaper and maga-

zine articles; cogent editorials in which his mature judgment was applied to current trends and problems; savory discourses for historical, scientific and legal assemblies, it is only necessary to say that all this wealth of rich and fragrant moss was gathered, in the beginning, during the early progress of the rolling stone.

Would you be astonished to know that the savant of *The News* library, the venerable dean of the Detroit newspaper profession, was once a base ball player? That from time to time, he labored as a pharmacist, a worker in a furniture factory, a fireman on the railroad, a stationary engine operator, a city editor and a reporter on newspapers, where, in the fullness of time, he settled down to perform the arduous painstaking task fate had held out for him?

No, gentle and sympathetic reader, George Catlin was not always "pushed against an office desk and a typewriter," for there were long and fruitful interludes of travel, pilgrimages that embraced the continent of Europe from North Cape to Southern Italy, as well as from Queenstown to Constantinople; that carried him into Old Mexico, Central America, Panama, Bermuda and all the principal islands of the West Indies; to northern and eastern South America and once, to Alaska, in the days of the gold rush.

To arrive at an approximation of the fecundity of mind and the charm of manner that resided in George Catlin in his later days, it is perhaps necessary to consider the varying phases of this rich career. So there will be an attempt, from here on, to recapture the earlier scene and mood, beginning simply, with the vital statistic that he was born in Rushville, N. Y., August 10, 1857.

He developed into a normal, healthy boy and if his elders noticed any difference between him and his playmates it was that he possessed a greater measure of curiosity about life than they and that he betrayed an eagerness for "book learning" that was scarcely shared by his companions. A combination of peculiar circumstances defeated his ambition for a college

education. His vast knowledge was largely self-acquired, but even that tireless pursuit did not preclude a lively interest and participation in recreational activities. He became expert at base ball and at rifle shooting and it is interesting to note how even the pastimes of his youth were made to serve the peculiar genius of his mature days. Out of his own unpublished memoirs we are now privileged to see how this was possible.

"Like most other healthy boys of the small villages I played amateur base ball during the late 1870's," he wrote. "In those days base ball was a pure sporting activity and not a business enterprise. A good many men of the older generation were patrons of the game and in our section of western New York, a number of wealthy men became the backers of amateur teams and later two notable patent medicine magnates supported professional teams. Pierce, of Buffalo, sponsored a team which was best known, to the unspeakable disgust of the players, as Pierce's Purgative Pellets. A man named Soule of Rochester sponsored the Hop Bitters team.

"Our little league was different. James W. Wadsworth, Sr., then a young millionaire of Genesee, was the support of a team known as the Livingstons, named for the county. The McGee brothers, of Bath, railway and coal magnates, had a team called the Eagles. The McKechnies, brewers of Canandaigua, contributed toward a team bearing the town title. Thomas Warner, a wealthy lumberman of Cohocton, supported a team to immortalize the name of his town. Smaller towns of the district had some able players, who were drawn on now and then to help out the subsidized teams.

"The curve ball was then a new discovery, but it took several years to convince the old timers that 'there wan't no sich a thing.' I was one of the amateur pitchers of the day, but I never achieved Big League ability, as did Dell Macauley. Two other notable pitchers of our group afterward attained eminence in the Law. Peter Aloysius Hendrick climbed in his profession until he reached the supreme bench of New York, on which he served from 1907 to 1919. James A. Robson (Big

Jim) did likewise, landing finally as a justice of the Court of Appeals of New York."

Although his playing days were brief and not particularly distinguished, we find that George Catlin's practical knowledge of the national game, acquired on the New York sandlots, stood him in good stead, years later, when he became a sports writer for *The News*. He specialized in base ball and horse racing. The base ball park was then at Eeast Grand Boulevard and Champlain Street (now Lafayette Boulevard) and the track was in Grosse Pointe. Mr. Catlin covered both on a bicycle, his well-turned accounts of games and races being written in long-hand, a considerable time having elapsed between the finish of the events and the finish of the expert's description of them.

But George Catlin became the first sports writer to send a detailed account of a base ball game directly from the ball park to the newspaper by telegraph. He never refrained from a whimsical smile when he recalled the astonishment of Detroit's base ball-minded citizenry at being privileged to read a play-by-play description of the game over its tea cups. This was a newspaper development in which he was always inordinately proud of having been its principal actor. For *The News* it constituted a scoop of the first order.

Another boyish recreation, as we have noted, was rifle shooting, at which he attained, as he did in all things he undertook, a reasonable degree of expertness. And it directed that questioning mind of his into an entirely new channel: the study of ballistics and the mathematics of trajectory. To those unacquainted with the Catlin mental processes, this might have seemed a waste of precious time. But we discover how useful it turned out to be, when in the first World War, Paris was bombarded by the Germans' famed Big Bertha from a distance of 70 miles. Mr. Catlin was called on by his editors to explain, if possible, this unprecedented military phenomenon.

His answer was complete (in three newspaper columns of type) and it was uncannily correct, as substantiated at the

conclusion of the war by the German ballistic experts. He came within a fraction of a degree in estimating the gun's dimensions and trajectory. At the time he said, "It was a simple enough matter, dependent altogether upon an unprecedented muzzle velocity given to a projectile, fired at an angle of 45 or 50 degrees, so as to send it about 24 miles above the earth, where atmospheric resistance would be greatly reduced and the pull of gravitation lowered to a small fraction of what it is at the surface of the earth."

These are incidents and results of incidents in George Catlin's youth, serving to show that everything he touched, whether in work or in play, was grist to the great mill that was his mind. Nothing, it seems, was ever wasted. And in those boyhood years there developed a wistful yearning to look at other parts of the great world. Along with the unsatisfied longing for a complete academic education was his desire to see what lay beyond the encircling hills of his native Paradise. This appetite for travel was whetted one summer by the appearance in his village of a quartet of vagabonds, who arrived with a wagon load of embossed tin signs, advertising the favorite nostrums of the day: Petit's Eye Salve, Dr. Smedley's Dysentery Cure, Enright's Indian Vegetable Pills, Piso's Consumption Cure. These they proceeded to tack up all over the town and countryside: on fences, blacksmith shops and barns. They used long-handled magnetized hammers, which would hold a tack on its head, and they did their work with consummate skill. George learned that they traveled all over the country, these advertising specialists, with all expenses paid and salary besides. The information awakened a new hope, but despair was again his portion when his parents forbade any thought of such an extravagant adventure.

It has been indicated that his formal education was a haphazard program. By combining three rural districts, the trustees of the old village managed to erect a schoolhouse of four rooms and to establish an academy of sorts, which George attended. There he attained a sort of high school grade, but

in those days one had to have more preparation in Latin and Greek to enter college, so he took a year (1872-3) at Fort Edward Institute on the Hudson River, and emerged fully equipped for Cornell University.

Again we turn to George Catlin's memoirs to discover the reasons he did not attend Cornell (or any other university).

He wrote, "In the early 1870's, the standardized Christian theology—not the Christian religion—was being challenged by a number of orators and a few Christian ministers of advanced views. John William Colenso had gone out to South Africa as Bishop of Natal and there he was so challenged by certain questions propounded by ignorant Zulu savages that he was compelled to make a more careful and critical examination of the pentateuch of the Holy Bible, commonly attributed to the authorship of Moses. The result was that the good bishop was compelled to revise his own views, then his teaching and finally he published books which created no end of lively discussion.

"Robert G. Ingersoll and several others took up the challenge in this country and soon had the clergy attempting to answer his 'Mistakes of Moses' and other attacks upon the old theologies. People of the churches were fearful that their accepted dogmas were under a shattering bombardment and so took all possible pains to protect the youth of the day from all contacts with liberalism.

"Cornell University was just making a bid for patronage and to this end several members of the faculty took to the lecture platform to show to the world the rapid advancement of learning. One of these professors, a very gifted and eloquent man, gave a course of lectures in our village on geology in general and the geology of western New York in particular. His positive assertion and submitted proofs that the world was not created in six days, but was the result of a creative activity that had been progressing in evolutionary system for millions of years, created a profound sensation.

"The old timers wondered how an intelligent man 'dast to go agin Holy Writ. If a man couldn't believe the Bible, and

every written word of it, what in time could he believe? These yere collidges was gettin' to be jist human machines for turnin' out infidels and, if patronized by godly people, the Christian church would soon be goin' to Ballywhack!"

"The net result of this educational endeavor of the learned collegians was that not a young man of the village went to college for several years and then, for a time, the only ones were sons of the families rated as 'ungodly.' "

Young George Catlin was one of those who did not go to college. But there was an added reason to that based on religious scruple. While discussion was still in progress as to what university he should attend (the impious Cornell having been definitely barred) the panic of 1873 struck and the banks containing the Catlin family funds collapsed. Business went to the dogs and college, for George Catlin, became less than a hope. This was a severe blow and, if he had not possessed an indomitable will to acquire knowledge, George Catlin would never have been able to adjust his life to such a desperate situation.

In this extremity he decided to attain his ends by borrowing college text books of several youths more fortunate than he, and he thus proceeded to grind his weary way through them, with no other guidance than an occasional resort to the pastor of the church, a former college professor who had been forced to give up his academic duties by ill health.

In those days there were but two regular college courses, the classical and the scientific. In this makeshift manner, George took both, finding that there was always plenty of time for study in a small community where gainful occupation was hard to find, even temporarily.

But as he later remarked, "The main result of this hard ordeal was, I now found myself all dressed up and no place to go, for neither individuals nor institutions give any credit for such hand-made education without periodical examinations and final diplomas and lettered degrees to tack on to one's name, like a long tail on a coat."

During his boyhood days and also in this exacting period of self-imposed book education, he had made some crude and limited experiments in chemistry, which served as the entering wedge to the practice of pharmacy, which was more responsible and respectable than profitable in those days, when there were but one or two colleges of pharmacy in the whole country.

Well, it was these crude and limited chemical investigations that brought George Catlin west, that caused him to settle down in Michigan, that led him at length to the State's metropolis, where the rolling stone finally found lodgment in a niche that brought great inward satisfaction to himself (although he frequently asserted that had he had his life to live again he would have directed it in strictly scientific channels) and great cultural rewards to the community that must be forever in his debt.

On a westward trip, it was a mere chance that he happened to stop off in Jackson, Mich., and there he soon had a job as prescription clerk in one of the leading stores, whose only diversion from a strictly drug trade was a small soda fountain. It was an exacting job and measured by the labor standards of today, would scarcely have fitted into the wages and hours pattern. He was expected to rest in a barren room above the store. At the head of his bed was a large brass gong connected with a bell push at the front door for the convenience of night callers. Most of these belonged in the *bon vivant* class of gentlemen who insisted on continuing their alcoholic libations after the legal hour prescribed for the saloons. The young clerk's slumbers were rudely shattered every night.

His duties began at 6 a.m. when he swept up the store, following this chore with stoking the furnace, polishing the soda fountain and winding up a heavy weight which produced illuminating gas by forcing air through a large tank of gasoline in the back yard. These tasks accomplished, he went to breakfast and then hurried back to the store to take care of the trade. There were brief intervals for dinner and supper—as they were then termed—and then he was on duty until 11 p.m.

This program carried through seven days of the week and all the days of the month, until at length he succumbed to malarial fever.

When he recovered, his activities took several directions. He had had enough of Jackson and so decided to make Grand Rapids his headquarters. There, under the tutelage of a veteran of the Crimean War, he learned to cut and lay veneers on fine furniture. The association was pleasant enough, but the dust and din and odors combined to affect his health, so he undertook an activity that promised plenty of fresh air, as well as excitement. He became a fireman on the Grand Rapids and Indiana Railway. He did very well at this strenuous job of feeding a mogul locomotive which hauled heavy trains of logs and sawed lumber over extremely rough road beds. But, taking stock of his life expectancy in his new surroundings, he bethought himself of three fine young fellows of his home town, who had begun railroading just before him. One had been killed when his engine went into a ditch and the cars piled up on top of him. Another, hurrying over the tops of the cars to set the brakes, had come upon a loose ladder rung, which dropped him under the wheels. The third, who had become a freight conductor, was literally cut in two while directing the switching of cars. George Catlin decided to direct his talents and his energies in other directions.

It was just then that he got his first newspaper offer from a friendly man whose acquaintance he had made but a short time before. This man was the manager of a branch of a Detroit concern, the Michigan Ready Print Co., whose function it was to furnish ready-printed newspaper pages to country weeklies in the western part of Michigan. The home paper had only to print the first and last pages. The Ready Print Co. did the rest. Newspaper men refer to these ready made typographical assemblies (monstrocities would be a better word) as "patent insides".

It was George Catlin's job to clip news from the Chicago and the Detroit newspapers, handle a little telegraph service and

select the miscellany he thought appropriate for rural consumption. As a side issue, his employers issued a local society paper, for which George furnished illuminating items and solicited the advertising. The compensation for all this was liberal enough, but there was no lack of work and our budding correspondent had little time for sleep or meals. Presently the firm suffered a financial collapse and George Catlin needed a job.

In the heart of Grand Rapids was a power plant which served a number of small manufacturing concerns, the power being delivered by means of steel cables. An engineer was needed and George readily passed the examination and entered on a new phase of his career. Through the winter he successfully operated the engine. In the spring he taught a suburban school. Then followed a sudden and unexpected return to the newspaper business, for which apparently he was destined.

This was as circulation manager of the newly-established *Morning Telegram*. There were already four daily newspapers in Grand Rapids, then a city of less than 35,000 population. The competition was keen and the backers of the paper soon reached the end of their resources. Lloyd Brezee, an experienced Detroit newspaperman, bought the paper at a bargain. He had worked on several Detroit dailies, had published *Chaff*, a pioneer gossip paper, and had laid the foundations for the Detroit *Journal*. He was an able editorial worker, a brilliant writer and, because he was a former actor, had an abiding sense of the dramatic. But, as a business man, he was poorly equipped. Two brothers-in-law, both of the acting persuasion, were Fred Berger and Sol Smith Russell. They will be fondly remembered, especially the latter, by old timers who love the theater. These two poured money into the enterprise, then known as the Grand Rapids *Telegram-Herald*, but all in vain.

Several Grand Rapids men had purchased stock in the paper to keep it alive and kicking through the strenuous political campaign of 1884. They decided to continue it under a new management, and success then began to smile upon it. One of

the new owners was the late William Alden Smith, United States Senator.

In the spring of 1889, the new owners decided to reorganize the circulation department and George Catlin was transferred into the editorial rooms, where his newspaper genius at once became manifest. He started as a general assignment reporter and very soon was made city editor. He found the new job strenuous but fascinating.

In his later reminiscent years he was fond of recalling the bibulous dispositions of the older breed of reporter. It was taken for granted in the best newspaper circles that alcohol went hand in hand with editorial genius. At the time Grand Rapids was well-equipped with breweries and their proprietors were all eager for the patronage and good will of the writers and editors. It was an accepted custom for the brewmasters to send to the press room or the composing room a half-barrel of their most cherished compositions. Frequently this had disastrous results.

As city editor, it was George Catlin's daily duty to see that all assignments were covered and that all the beats were manned. Whenever one of his crew would lapse into a coma because of too great a dalliance with the brews and distillations of the town, George would promptly cover up for the offending man. His name, in Grand Rapids, is still revered because of this generous and wholly unheard-of editorial attitude.

The long hours, a routine he followed on the paper for three long years, the lack of rest, and the zeal he put into the work, so undermined his health that a change and a rest became imperative. So began a long series of winter pilgrimages to other faraway lands on both hemispheres, a practice he followed even after he came to Detroit in 1892 to take his first assignment from *The News*. It was plain to physicians, as well as to George himself, that he was a sufferer from incipient tuberculosis. He conquered that dire threat, by a combination of rest, fresh air and long sojourns in mild dry climates.

It was only natural that his work in Grand Rapids would attract the attention of editors in larger metropolitan fields. Detroit was the most available and likewise the most attractive center and so he transferred his activities there, associating himself with *The News* when it was quartered in the squat red brick building at Larned and Wayne streets.

He remained on *The Detroit News* until his death, and the superlative service he rendered his newspaper, his City, and his State, has been pretty well indicated in this monograph.

Unquestionably, his voluminous and graphic *Story of Detroit*, still a valued text and reference book in schools and libraries, remains his greatest literary monument, although he said after its completion that he would like to have had the time and opportunity to do it all over again. His historical researches led to one of the pleasantest as well as most fruitful connections of his life, a fast friendship with the late C. M. Burton, the founder of the Burton Historical Collection, now housed in the Detroit Public Library. While the Collection contributed materially in the way of source information and valuable papers and documents to Mr. Catlin's accumulated lore, he, in turn, contributed greatly to the Collection. On Mr. Burton's death, Mr. Catlin was appointed by the Governor to succeed him as a member of the Michigan Historical Commission.

It was an earlier friendship that directed his pen into the historical channel in which it was to perform so brilliantly. This was begun under the tutelage and in association with Robert B. Ross, who was a notable member of *The News* staff when Mr. Catlin joined it.

Ross was a man of remarkably huge frame and brilliant intellect, whose dazzling career merits a brief reference here. He had run away from home when he was 16 years old to enlist in the British Army. He was with the Duke of Wellington in the Peninsular War and, when British cannon battered a breach in the wall at Badajos, Spain, he was the first man to enter and live to tell the tale. He served in the Crimean War,

in the Indian Sepoy Rebellion and was with William Walker—later shot by a Nicaraguan firing squad—on Walker's mad adventure in the Caribbean. Later, although a British subject and violently opposed to slavery, he served with the Confederate Army.

Such a man would possess an undoubted attraction for an inquisitive mind like Catlin's. They became fast friends and in collaboration wrote *Landmarks of Detroit*, a book that today has a large value in any perusal of the City's earlier scene. It was published in 1898.

This was the first of Mr. Catlin's researches to find their destination between the covers of a book. Doubtless this and the influence of Bob Ross instilled in him a passion for accurate reporting and for the assembling of factual data.

An indication that some such trait may have been resident in the family and thus inherited is contained in a book written by an uncle, whose name was also George Catlin. It is called *North American Indians*.

Some reference to other friendships he made down the long trail of his newspaper career is in order, since he valued friendship above all else in life. Of this he wrote one time, "One could write volumes concerning the interesting, brilliant and eccentric men one meets during a period of nearly half a century of journalistic association, but as one grows old and acquires the habit of looking backward, he finds that the most precious and enduring things of all are the fine and enduring friendships one has been able to make in a long lifetime. Success may be very moderate or altogether lacking in a material way. Reputation is a bubble which bursts at the slightest touch, but friendships are among the blessings which endure to the end of our memories."

When he was city editor of the *Grand Rapids Herald* he had on his staff men like Welling W. Harris, afterward editor of the *New York Sun*; James O'Donnell Bennett, noted critic and war correspondent on the staff of the *Chicago Tribune* and Frank I. Cobb, whom he subsequently brought to The Detroit

News and who was later an editorial writer for the Detroit *Free Press* and still later the editor of the *New York World*.

In his time, Cobb was accredited the most brilliant editorial writer in the country. A graduate of Michigan State Normal College at Ypsilanti, he had taken his first job as teacher in the country school at Martin Station, 40 miles south of Grand Rapids. A year of it cured him of all his pedagogical ambitions. He decided he would like to try his hand at newspaper work. One night he walked into the office of the *Grand Rapids Herald*, a shy, wistful young man looking for a job and doubtful of his ability to hold one.

But listen to Cobb's own story: "It was in 1891 when I went to Grand Rapids to do my first newspaper work. I had had no experience, but I needed a job and I finally succeeded in convincing Fred Williams, who was then managing editor of the *Herald*, that I was worth six dollars a week. That was real money in those days. Williams turned me over to George B. Catlin, the city editor. George took me across the street to Sweet's Hotel, bought me a drink and started me on my journalistic career. I have always remembered that drink—there is nothing in the Volstead law which makes it a crime to cherish tender memories—and likewise I have always remembered George B. Catlin's ingratiating smile as he pushed me off the pier into deep water, so to speak, and gave me the comforting assurance that I would probably have a little difficulty in learning to swim. I managed to learn; at least I survived and that was due, in large measure, to George B. Catlin's never-failing helpfulness and friendship."

Thus, a tribute from one great newspaper man to another. Both contributed mightily out of their special genuises to the civilizing influence of the press of America.

Along the way, many honors, always unsolicited, have been bestowed upon George Byron Catlin. This man of the homespun education was singled out by schools and colleges for high degrees. Historical societies, great libraries, research organizations, scientific societies were quick to recognize their

debt to him. His newspaper associates still feel the void occasioned by his departure, a vacancy that no other has been, or ever will be, able to fill.

Quiet, unassuming, though full of years and full of wisdom, he led the sort of domestic life one would expect of such a man. His family he held close to his ample affections. His house was his great solace and relaxation (he was a pioneer builder in the old Cass Farm district of Detroit) and his gardens were his pride and the envy of all who chanced to see and marvel at the blooms he coaxed from the yielding soil.

It seems appropriate that a proper estimate of the life and deeds of George Byron Catlin is best climaxed with his own statement of his reactions to what lay about him, his own catalog of personal ideals. This, too, he penned in the later years of his busy life.

"Even in childhood we develop certain tendencies, tastes, proclivities and ambitions. The most common, almost universal ambition of man is for the acquisition of great wealth that will enable him to enjoy a life of luxury and ease and which will give him power over his fellow-man, and command their respect. Some of us—just a few—have another sort of longing and one of these is a longing to know and understand everything that is about us; every phenomenon of nature and to understand our fellow-man. It is out of such longings and yearnings that all science has developed.

"Even primitive men who lived before the dawn of history wondered at the sweep of the sun, moon, planets and stars as they saw their constantly changing panorama sweep across the heavens. Long before they were able to form a reasonable idea as to their nature, they assumed them to be gods and goddesses and gave them names when Babylonia was the center of learning. We use their names today for the planets and the fixed stars of greater magnitude. In the old testament we read of Arcturus, Aldebaran, the constellations of the Great Bear, Orion, the Pleiades and others and find their term for the circle of the Zodiac named as 'Mazzaroth' in the Book of Job. Out of

that study developed the science of astronomy and the pseudo-science of astrology.

"Other investigators sought for a magic touchstone which would turn other metals into pure gold and thus they developed alchemy and chemistry. Others of like mind sought ways and means of compounding 'a philosopher's stone', or an elixir of magic properties which would change baser metals to gold, or an elixir of life which would enable them to live forever. The sciences of chemistry, physics and medicine all had their beginnings in these.

"Through all the ages a few men in every generation have striven all their days for the apparently unattainable, and eventually some of them have found it and those who did not live happily, inspired by the hope that springs eternal in the human breast. It is amazing to see, as one looks back upon the development of science and invention, how slowly these men, most of them long forgotten, came to their realizations; how little they realized what they had accomplished or how important a step it was in the world's progress.

"Hero of Alexandria produced the first reactionary turbine steam engine in the Third Century. It would run on its pivot 1,000 revolutions per minute and with a roar which led him to name it 'euroclydon,' after the furious winds of the northeast which swept the Mediterranean in the springs and falls. Today Hero's invention, with some improvements and on a larger scale, drives our largest vessels across the ocean and makes little more noise. Thousands of men have contributed to that development, little by little, and the world has never known or heard of 80 per cent of them.

"Thales of Miletus discovered and named electricity 500 years before the Christian era, but it was not until the reign of Queen Elizabeth that Dr. William Gilbert discovered its positive and negative qualities. Thousands of other men figured in that development.

"Sir Humphrey Davy produced a powerful arc lamp and light in 1807, but it was 70 years later that traveling circuses

were displaying it as a new wonder. Sir Humphrey had his early training in science from a poor Quaker saddler, Robert Dunkin, who loved to tinker with static machines. He said in his later years, 'I consider it fortunate I was left much to myself as a child and put upon no particular plane of duty.' He is best remembered because of his discovery that flame is cut off by wire gauze and thus he produced the miner's safety lamp, but that is one of the least of his discoveries. Most important of all was the fact that he discovered, in a boy he employed to help in his laboratory, a rare creative genius, named Michael Faraday, who carried on amazingly in the field of electricity.

"That men dreamed of flying apparently long before they began writing histories is assured, for the myth of Daedalus of Crete, who made wings for Icarus, is older than written history. The great Leonardo Da Vinci, in connection with his study of spirals, made experiments along that line. For ages men tried their skill at building gliders and the operation of mechanical wings and planes in imitation of the birds and fishes, but always they were the laughing stock of their generations. In a little village of Scotland many years ago I made the acquaintance of one of these men who had spent most of his life and means in attempts to produce a flying machine. Some of his models closely resembled some of the machines of today. He said, in his eighty-sixth year, 'I have not gotten it yet, but somebody will. I can see plainly the principle of operation. All I lack is a light engine for propulsion and a light fuel supply.'

"Meeting many such queer geniuses and reading about others always gave me a strange thrill and an unutterable longing to get in the game, even as a lowly helper, but the plain bread-and-butter necessity has kept me bound to other occupations. As a child, I was given, from time to time, certain mechanical toys, but I never felt that I really owned one until I could take it apart, reassemble it and make it work again. Most toys are too cheaply constructed to make that easily possible,

so I was regarded as a peculiarly destructive and ungrateful child.

"As I grew older, I found the same sort of trouble in accepting the various brands of home-made theology that were offered me. To escape, what seemed to me, the cruel injustice and unreason of those, I had to fabricate one of my own, and from the same source; and crude as it may be in the eyes of any other, it works perfectly in my own case and leaves no room for doubt or worry. It is an evolution and not a ready-made affair 'delivered to the saints' in the time of Abraham and Moses.

"While it is discouraging to realize that one has accomplished nothing at all in the direction of his practical aims, and very little in any other direction, there is some comfort in the thought that 'it is better to have loved and lost than never to have loved at all.' My ideal of life is one such as was led by men like Charles Darwin, Huxley, Tyndal, Agassiz, Faraday, Clerk-Marwell, Edison, Marconi, Watt, Boulton, Trevethick, Dr. Franklin, Lyell, Dana, Maspero, Budge, Schlieman, Amundsen, Roy Chapman Andrews and other notable explorers, adventurers and discoverers.

"Keats gives voice to the thrill of such an ideal in his comment upon his discovery of Chapman's translation of Homer:

"Then I felt like some watcher of the skies
When a new comet swims into his ken;
Or like stout Cortez when with Eagle eyes
He stared at the Pacific, and all his men
Look'd at each other with a wild surmise,
Silent, upon a peak in Darien."

"But life abounds in compensations, for we have books and newspapers with which we are able to see the world and all its disclosed wonders as they unfold from day to day, and it is a joy to see them through other men's eyes."

So we have George Byron Catlin's disparaging estimate of himself and his accomplishments. One detects a sense of frustration in it, but one is reassured in the certainty that this

man of unbounded knowledge and sweet gentility builded far better than he knew.

He was the last articulate link between the old order and the new. He left the new order immeasurable richer by what he bestowed upon it from the old. Our corner of the world profited beyond all computation, because he came this way and stayed a little while.

CONTRIBUTIONS OF THE SLOVENES TO THE CHIPPEWA AND OTTAWA INDIAN MISSIONS.

BY JOSEPH GREGORICH

Chicago, Illinois

I

BISHOP FREDERIC BARAGA'S success as a missionary has been justly attributed to his great piety, tireless zeal, rare talents, pleasing personality and to his unswerving loyalty to duty. From Grand River, Michigan, on the south, to Grand Portage, Minnesota, on the north; from Fond-du-Lac, Minnesota, on the west, to the eastern boundaries of Michigan he traversed the country, often on foot or in canoe, during his thirty-seven years of missionary service to the Indians and the white pioneers.¹

However, there were other important factors in his success that have been treated but lightly by his American biographers. His zeal, talents and energy alone would not have made such a deep impression on the country which was then a vast wilderness. There were churches, houses and schools to be built, and teachers, guides and other help to be paid. His personal wants, even though meager, had to be provided for. Financial assistance was necessary. For this he always depended upon the contributions from Europe, most of which came from his own personal friends and from benefactors in his native land. Their generosity, in a large measure, aided him in laying the foundations of some of our present day Ottawa and Chippewa Indian missions.

These people sent him not only money but also boxes full of religious goods, and among these were some costly reproductions of European liturgical art. This factor is to be emphasized in this paper.

Not only he, but also those missionaries who had followed him from his homeland received these favors. Surprising, indeed, were some of these pioneer missionary churches. Though located far from the fringe of civilization, and though

built out of crude materials with crude tools wielded by crude labor, they contained such treasures of art that would have made proud many a parish in a prosperous and long-settled community.

To Baraga such gifts were most welcome, especially the beautiful paintings that were sent him, the work of a master artist. Here in surroundings at the other extreme to that in which he was reared, far from friends and congenial companionship, they brought him hope for success, food for his aesthetic soul, ties of friendship renewed, and memories of carefree, youthful days when he himself took unusual delight in practicing the painter's art. But what was to him above all else, for he was ever mindful of his Indians, the paintings served him as an effective means to keep incessantly before the eyes of his red wards examples of Christian virtues and teachings.

His constant application to their welfare in time left a deep impression on his features, in fact, he gradually came to resemble the Indian.² Notwithstanding his labors, privations and hardships, which were the lot of a pioneer missionary, his kind disposition and gentle manners never lost their sheen. He remained to the last a cultured gentleman of the old world, a man of rare refinement, among these uncouth people in a primitive new world setting.³ His noble, but at the same time humble, bearing gave rise to a number of heroic and fantastic tales about his early life as an Austrian nobleman, none of which were founded on fact. He was not a member of the nobility,⁴ but he did come from a family having influential friends who proved to be loyal to him in time of need.

II

BARAGA'S parents were highly esteemed country people who were considered rich in the poverty ridden Austrian province of Carniola.⁵ They had aimed to give their eldest and only living son, their heir, the best of educations. Although his parents died while he was yet a boy, charitable guidance

kept him on this course. After completing his secondary studies in the capital of the province, Laibach,⁶ he entered the university in Vienna, there to study law, languages, and the fine arts. He shunned the usual gayeties of student life. For recreation he was satisfied with long walks into the country, or when in his room, with music and painting. Painting particularly fascinated him; he spent long hours at the easel. It captivated him so strongly, that, out of self-discipline, he had to deny himself this pleasure for fear that it would distract him from his studies and from the more serious things in life.⁷ Two sketchbooks of landscapes and rural scenes, made by him during college days, are treasured as heirlooms by the descendants of his sister Amalia.⁸ To some of these were appended endearing messages of brotherly love to Amalia who had taken the place in his heart vacated by the death of his mother.⁹

The prospect of an easy life as a country gentleman held for him no allurement. His deep religious conviction sought expression in action and he therefore decided to devote his life to the salvation of souls. With this resolve, in 1821, he entered the seminary in Laibach, and diligently applied himself in preparation for his chosen profession. He renounced his wealth and left all things of this world behind him, for he desired to enter the Vineyard of the Lord free from worldly cares. What little time he had for recreation was again spent at the easel, but this time in a more serious mood. For his sister Amalia he painted a likeness of a Model after Whom he was then shaping his life, The Good Shepherd.¹⁰

At his first chaplaincy, three years later, he took hold of his tasks with such vigorous zeal that his friends and relatives began to fear for his health. He never heeded their warnings. His strenuous labors allowed him but little time for recreation and this he devoted to painting a picture for the church. To this day the parishioners of St. Martin's, near Kranj,¹¹ take pride in pointing out the painting to visitors as the work of the famous missionary, Frederik Baraga.¹² This was probably

his last work with paint and brush, for even then he was reaching for his pen which he was to wield so mightily and effectively.¹³

III

BEING an artist, it must be expected that he sometimes associated with artists. One of these, Matej Langus, was an intimate friend of the Baragas. It was he, when his star was just looming on the horizon, who painted Father Baraga as a newly ordained priest;¹⁴ it was he, about twenty years later, who painted Bishop Baraga as a newly consecrated bishop;¹⁵ he also made a portrait of Antonia,¹⁶ and a group portrait of Amalia and her family.¹⁷ These paintings by Langus, and the fact that they, as well as those painted by Baraga, have been carefully preserved, testify to the great esteem which Baraga and his kin enjoyed in their early years as well as later.

In an indirect way, Langus took part in the success of the Indian missions. It was mainly he who studded this part of the country in the infant days of Michigan, Wisconsin and Minnesota statehoods with his works of superior merit, thus creating an interest in Christian art and an influence for good. Though his works have been showered with praise, his name in this country has been kept in the background.

Langus rose from a very humble beginning to a very high niche of artistic fame in the small country of Slovenia. He was born in Kamna Gorica (Steinbuehel), in 1792, where he lived in poverty with his widowed mother. He ran away from home to serve as an apprentice for Johann V. Schreibers, a noted interior decorator, who had been attracted to the young lad by the interest he displayed in the art. Langus then went to Vienna where he worked his way through the art academy, and, later, he finished his studies in Rome. After a short stay in Trieste, he finally settled in Laibach, (1829), and lived there until his death in 1855. Much of his work consisted of frescoes in churches, the most noted of these are

in the Cathedral and in the Franciscan church in Laibach and in the church on Smarna Gora. There is a diversity of opinion as to which church contains his best work in that field. Many of his frescoes are still to be found in other churches in Slovenia. Langus, however, was best known for his portraits of prominent people. The portraits of Slovenia's two greatest missionaries, Baraga and Knoblehar,¹⁸ the group painting of Amalia and her family and a portrait of a famous Slovene beauty are classed as his masterpieces. Langus ranks among Slovenia's best artists, and, until recently, was considered as its greatest painter.¹⁹

IV

FATHER BARAGA'S activities at St. Martin's clashed with governmental control of liturgical practices and theological teachings.²⁰ He was consequently transferred to Metlika, a neglected parish in an outlying district. Here greater opportunities for exercising his zeal presented themselves, but with greater difficulties. Yet he made marvelous progress, considering the restrictions imposed upon him. Then came the announcement that the Leopoldine Foundation had been launched in Vienna, the purpose of which was to support the American missions. In this he interpreted a call from Divine Providence to the missions where his fettered zeal was promised greater freedom. He was the first missionary sponsored by this missionary society, the first of the many to follow, and many followed because such a man as Baraga was first.²¹ The revealing and appealing letters which he sent from this country attracted much attention, and most of the early ones were translated and printed in several languages and broadcast over central Europe.²² Soon the people became conscious of the missionary needs in this country and began liberally to contribute money, religious articles and other missionary requisites. For this country, which was then steeped in paganism, this was very opportune as it helped to weigh the balance in favor of Christianity and hastened the coming of civilization.

V

IN 1831 Father Baraga began his missionary labors among the Indians of Arbre Croche,²³ which was already a well-known and successful mission station. However, his labors raised it to a high spiritual level and extended its influence far inland and even across Lake Michigan.²⁴ While here he received his first donations and gifts from Europe, 1100 florins and a large quantity of religious goods. In a letter of acknowledgment and of gratitude, written piecemeal between July 18 and 29, 1833, to his sister Amalia, who had been largely responsible for the gifts, he wrote: "Ah, my dearest Amalia! What a gift! Never in my life have I had anything so beautiful and so precious, particularly the six paintings by Langus. I can assure you that I have not seen anything better in these United States. I happened to be in Mackinac when I received the box. I showed these unbelievably beautiful paintings to a number of gentlemen who have travelled and seen much, and they have admitted that these paintings surpass anything beautiful that they may have seen in this country. I cannot express my gratitude to you. . ."²⁵ Not long after, they were seen by his superior, Bishop Rese, who offered to buy, and did buy, some of these paintings, presumably for his cathedral in Detroit.²⁶

With these gifts and money Baraga founded, in the same year, the mission at Grand River.²⁷ After much difficulty due to scarcity of labor and materials, brought about by a building boom there and at Detroit, he succeeded in building a church. On a very pleasant day in April of the following spring, he dedicated it. For Grand River it was a memorable day! First, a procession wended its way through the narrow paths in woods and clearings, at the head of which was a stalwart Indian brave carrying a cross. Then followed the rest of the faithful, some of whom carried banners decorated with ribbons, all of which had come with the gifts from Europe. All Grand River and environs turned out for this occasion and joined in the procession. On reaching the church, the Indian

leader planted the cross squarely in front of it. The church was then blessed and the faithful, both red and white, entered within. This place of worship with a rough exterior had an interior that by its contrast resembled a vision from heaven. The altar was beautifully decorated with ornate candlesticks and other gifts, enhanced by the banners which were brought in and set on each side of it; in his new silken vestments the priest chanted the liturgy; the side walls were covered with decorations, the most conspicuous of these being the paintings by Langus.²⁸ This congregation, for the most part wretchedly poor, adored their God in this simple church filled with treasures such as no other edifice in the Indian country or for hundreds of miles to the east could display.

Before the church was completed Baraga found himself in financial difficulties. The cost of the church was greater than he had estimated it would be and the transportation costs for the gifts, which he had to pay, depleted his already lean pocket-book. Suffering embarrassment, he wrote a pleading letter to his sister not to send any more mission goods, since the transportation costs were so high, and he needed money now more than anything else.²⁹ It is true that the Leopoldine Foundation sent a large share of its funds to Bishop Rese for him to distribute among the missions, but Baraga had received only a small portion of this sum, not enough to support his mission nor himself. He wrote a letter to his bishop, half begging, half demanding, a share of these donations or at least that sum which he was informed had been sent expressly for his own use. But it is a question if the good bishop, who was also in straightened circumstances, due to the poverty and needs of the newly-founded diocese, was not himself waiting anxiously for the donations from Europe which often came only after a long delay.³⁰

In spite of poverty, enemies and intrigue, Baraga had resolved to remain at Grand River where he had reason to believe that he would be successful in converting all the Indians from paganism. Like a bolt out of a clear sky, however, came

an order commanding him to leave this mission. The machinations of those interested in concluding a favorable treaty with the Indians, favorable for themselves, forced his removal because they feared his rapidly mounting influence and his genuine sympathy for those who were to be compelled to leave their native land.³¹

VI

DISAPPOINTED but not daunted, he decided to go deeper into the Indian country, and there, far from the whites, start anew. On July 27, 1835, he arrived at LaPointe, then a trading post of the American Fur Company and an outpost of civilization. A Protestant mission had been established there two years before. He came here as a total stranger and almost penniless, but in a little over a week's time, with the aid of the half-breeds and the officials of the fur company, he built a church, such as it was, from the ground up and from materials donated for that purpose. Before coming to LaPointe he received another consignment of gifts which he had brought with him. A set of delicately wrought candlesticks were among them, and they adorned the plain altar in this crude and hastily built edifice.³²

Though the mission proved a success from the very beginning, he labored here under extreme difficulties since he was without means and even lacked the necessities of life. As the mission grew, his needs became more acute. In vain he waited for help. The donations of his friends failing to reach him, he felt stranded and forsaken at this remote place. There was nothing else left for him to do but to go to Europe and there personally solicit donations and gifts and bring them back himself.³³ In December of 1836 he arrived in Paris where he met his sister Antonia³⁴ who was to go with him on his return to America to work at the mission. He remained in Paris for two months supervising the printing of some of his Indian works. From here, on January 10, 1837, he wrote a letter to his sister Amalia³⁵ describing certain paintings, the origin of

which has been a subject of much controversy in the Lake Superior country.

In this letter he requested his sister to order in his name fourteen paintings from Langus; twelve small paintings of twenty-six by twenty-one inches and two large ones of four by six feet. The subjects of the smaller ones were to be Annunciation, Birth of Christ, Ascension, Coming of the Holy Ghost, St. Frederic, and seven scenes from the Lord's Passion. One of the large paintings was to portray St. Joseph and the other St. Ignatius of Loyola. This order was actually carried out. The painting of St. Joseph was hung over the altar of his mission as an altar piece, since St. Joseph was the patron saint of the church. The saint was shown at work in his carpenter shop in the presence of little Jesus and His Mother.³⁶ With it Baraga hoped to teach the Indians a lesson in industry, a trait which he believed was lacking in their character.

In his report to the Leopoldine Foundation, dated September 17, 1838, Baraga wrote that the eighteen paintings contributed magnificently to the decoration of his church, particularly the picture of St. Joseph "painted by Langus in Laibach."³⁷ This report should have eliminated all doubt as to the origin of the paintings at LaPointe.

It also indicates that Baraga had received two or three more paintings than he had ordered. His special reference to Langus could make us believe that not all of the pictures were painted by this master but that other artists also had contributed. However, there can scarcely be a doubt that most of them, if not all, came from the Langus studio.

When the church was rebuilt, in 1841, a new location was selected, the site where the present church is today. Again this same painting was hung over the altar and it remained there until 1901 when the entire church with all its treasures were destroyed by a fire of incendiary origin.³⁸ Only one of the smaller paintings, The Descent From The Cross, is known to have been in the church at the time.³⁹

In his above mentioned letter to Amalia, (January 10, 1837) Baraga clearly stated that the painting of St. Joseph was intended for his mission, and the other, that of St. Ignatius, for "another mission."⁴⁰ This would prove that the latter was intended for the same purpose as the former, that is, as an altar piece in a church having St. Ignatius for its patron saint. It is obvious that he would not have ordered it, since he had expected to pay for it, unless there was, or would be, a church ready to receive it. But where was this church?

The far-flung Detroit diocese of that time included not only the entire state of Michigan, but extended indeterminably far beyond its western borders into Minnesota. It has since been divided several times. At that time, 1836, in all that territory there was but one church of St. Ignatius. It was located, and still is, at Middle Village, an Indian village approximately half way between Cross Village and Arbre Croche, from which fact it derived its name. This mission was founded by Baraga in 1832.⁴¹ It was of relatively little importance and only occasionally visited by Father Francis Pierz, the first Slovene missionary to follow Baraga to the Indian country. But there is no record of any such painting in the church at Middle Village, either at the time of Father Pierz or at any time after that.

VII

IN 1836, just about the time that Father Baraga was preparing to go to Europe, the ancient mission at St. Ignace was being revived.⁴² The building of a church was decided upon and it was to be attended by Father Bonduel of Mackinac. It was to be dedicated to St. Ignatius of Loyola, the founder of the Society of Jesus, whose members had established the ancient mission of St. Ignace. These decisions were made with the approval of Bishop Rese who also appropriately offered to donate a suitable altar painting for the proposed new church. To make good this offer he turned to Father Baraga who had served him in like manner before, and who on his contemplated visit to Europe could be expected to procure a painting for the

purpose intended.⁴³ Construction began in 1837 and the church was completed and dedicated in the summer of 1838, the centennial of which was celebrated two years ago.

On his return from Europe Father Baraga came to Mackinac in the fall of 1837, laden with gifts and in possession of a large sum of money for his mission, more than he had expected to collect. With his servant, Andrew Cesirek,⁴⁴ whom he also brought with him from Europe, he hastened to LaPointe, there to enlarge his church and to provide suitable quarters for his sister Antonia. He left her at Mackinac with a considerable part of his baggage, including the paintings. Again the people at Mackinac had the opportunity to admire the works of Langus and they appreciated them, for Antonia wrote to her sister Amalia that Langus was earning for himself in this country everlasting fame. She spent the winter as a guest of Samuel Abbot, agent for the American Fur Company and a good friend of Father Baraga.

The following spring, 1838, Antonia set out with her brother's belongings for the mission at LaPointe. Old Captain Angus remembered well the arrival of Antonia at LaPointe and that the paintings, which he had helped to unpack, arrived at the same time.⁴⁵ But she had left the painting of St. Ignatius at Mackinac, undoubtedly as instructed by Father Baraga.

When the church at St. Ignace was dedicated that same summer, this painting of St. Ignatius was hung over the altar.⁴⁶ Pictures of the old mission are still in existence which show the painting in place. This is the same one that is now displayed in the vestibule of the new church.

This painting has the exact dimensions as that of St. Ignatius ordered by Baraga from Langus in January, 1837, as previously mentioned, that is, four by six feet. It must be remembered, however, that these figures are expressed in terms of the old linear measure of Austria, current also in Slovenia a century ago, and naturally applied by Langus. The Austrian foot of that time was a trifle longer than our English foot,

for it equalled 12.45 English inches.⁴⁷ The Austrian dimension of 6 x 4 feet therefore equalled 6 feet, 2.70 inches by 4 feet, 1.80 inches in English linear measure. Now the painting of St. Ignatius at St. Ignace measures 6 feet 2 inches by 4 feet 1 inch from frame to frame, according to the present pastor, Father Holland, who measured it at our request. If 0.35 or 0.40 be allowed for the edge around the painting covered by the frame, and thus add 0.70 or 0.80 inches to the figures given by Father Holland, then we have exactly the same dimension of the picture as ordered by Father Baraga.

This should effectively remove all doubt regarding the origin of the painting representing St. Ignatius of Loyola which is kept in the vestibule of the Catholic church at St. Ignace at the present time. In other words, that painting was made by Matej Langus of Laibach and brought by Father Baraga to the United States in the year of Our Lord 1837, and given to the new church of St. Ignatius at St. Ignace, Michigan, in order to be placed over the altar of the church which was then being built.

VIII

SINCE these facts cannot be denied, what are we to think of the attempts to link this painting to Father Marquette? It has been claimed that it was brought to St. Ignace by Father James Marquette when he founded the original mission in 1671. If this were a fact, then where and how was such a large painting preserved in so good a state through all those intervening years full of wars and turmoil? Surely there would be some record left of its wondrous escapes through the vicissitudes of time that should read like a novel. Yet there is no trace of evidence, documentary or otherwise, to substantiate the above claim and to furnish a credible explanation.

An extensive search through old periodicals and travel literature failed to disclose a single reference to Marquette in connection with the origin of this or any other painting prior to 1877. Then came the discovery of Father Marquette's remains

by Father Edward Jacker which created somewhat of a sensation. About this time the newly-built railroads sought to attract much wanted settlers; moreover, the country around Lake Superior and Mackinac was being boomed as a vacationer's paradise. As an added lure, Marquette "relics" and "shrines" were discovered with growing boldness and inventiveness. And so this painting, besides several others at LaPointe and the church there as well, the old cross that once stood at Cross Village, and even the mission at Harbor Springs, had the famous Jesuit missionary's name suddenly linked to them without any proof offered to warrant such statements.⁴⁸ Any honor extended to Father Marquette was merely a by-product to the capitalization of his name. In the days when the genuineness of his remains was heatedly debated, such references were undoubtedly considered good advertising copy.

What fertile imagination aided by bold commercialism can concoct, is illustrated by another similar instance involving a smaller painting also made by Langus and brought to LaPointe by Father Baraga, viz. *The Descent From The Cross*. In some instances the inventive geniuses soared even beyond good Father Marquette to loftier heights. By letters of travellers published in periodicals, and by booklets published in flowery language for railroad operators and resort owners, whose aim was, of course, to attract tourist trade, we are informed that this "wonderful work of Rubens", (some claimed Raphael), "the gift of the reigning King of France," was brought to the island by Father Marquette.⁴⁹ Such noted historians as Rueben Gold Thwaites, John Nelson Davidson and Father Chrysostom Verwyst, O.F.M., either ignored these claims or ridiculed them as they deserved to be. But in spite of such authoritative rebukes, these "traditions" were difficult to surpress, and to this day they occasionally appear in print.⁵⁰ It is to be noted that historians to this day are not certain whether the Marquette chapel was located on the island or some place nearby on the mainland.

IX

THE money Father Baraga collected in Europe relieved him only temporarily of financial worries, but the gifts permanently enriched the Indian missions. For a simple priest he received unusual attention, not only because of his reports in the mission annals, but also on account of his extensive correspondence with private individuals; all this made his work generally known. As a result, prince and peasant welcomed him everywhere he went and showered him with gifts. The mission societies, particularly the Leopoldine Foundation, were very liberal towards him. The simple church at LaPointe became the "gallery" for these gifts, the building in no way matching the treasures it held within. When he built the new church on the present site it was far from being an architectural gem; it was larger but hardly more ornamental than the old one. However, the decorations within gave the interior a shrinelike appearance. After Baraga's death, the mission did become sort of a shrine, attracting many visitors, both Protestant and Catholic. Travelogues in various publications refer to its rich treasures, and being sheltered in this quaint, old church, in an out-of-the-way place, they created an air of mysticism and speculation in the minds of the visitors with varied reactions.⁵¹ It is to be sincerely regretted that all these priceless historic relics, mementos of genuine Christian charity from across the seas, went up in smoke; not even an inventory has been left.

LaPointe is rich in nineteenth century mission history, both Protestant and Catholic, for it was the hub of Christianizing efforts in that part of the country for many years. It justly deserves the respectful call of the many tourists that visit both of the missions during every summer. Today it is truly a vacationer's paradise.

These gifts and donations did not all come here through the Leopoldine Foundation. Many were sent here directly through commercial agents or brought over by priests that had come to labor as missionaries.⁵² In the copy books of the American

Fur Company there is considerable correspondence between J. P. Suppentschitsch⁵³ of Trieste and Ramsay Crooks, president of the fur company. Through this company Suppentschitsch was able to transfer money and goods to Baraga and other Slovene missionaries. This pious and influential business man personally solicited money and gifts for the Indian missions and also sought to recruit missionaries for that field. In 1837 Baraga was his guest for several days, renewing an old friendship.⁵⁴

Another such benefactor was Ferdinand Schmidt of Schischka, a suburb of Laibach.⁵⁵ In 1838 he sent a shipment of goods to Father Pierz⁵⁶ who received it at Sault Ste. Marie. This shipment included a painting, The Conventual Church of Our Lady, of which Pierz wrote that it was "a masterpiece from my country and a highly cherished token of friendship." He undoubtedly referred to Langus.

Shortly after, he ordered three altar paintings from this master, namely, "Christ Handing The Keys Of The Kingdom Of Heaven to St. Peter," "St. Francis Xavier Preaching To Savages," and "Baptism of Christ." Langus completed the pictures in a short time and then placed them in his studio on exhibition for five days, (until September 17, 1839,) after which they were presumably forwarded to America. The Slovene publication of Laibach, "Carniola", made this announcement, (1839, page 156), stating that the paintings were of various sizes and that the last named painting was as a masterpiece.⁵⁷

Another shipment of which we have a record was received by Father Pierz in 1842. It came from Suppentschitsch through the American Fur Company.⁵⁸ In the present church at Harbor Springs there are six beautiful, hand-hammered, silver candlesticks, having the name of the donor stamped on them: "Math. Schreiner in Laibach Gurtler 1842." These were undoubtedly part of the shipment. A few years ago they were refinished and again put in use.

When Father Pierz rebuilt the church at this last named mission in 1851, he changed its name from St. Peter to the Mission of the Holy Childhood. In commemoration of its dedication, a painting of the Holy Childhood, which had adorned the wall of the seminary in Laibach, was sent as a gift to the new church.⁵⁹ The painting is now in the rectory of the present mission. A few years later Father Lawrence Lautishar⁶⁰ came here to begin his Indian mission work, and he wrote to his friends that this painting brought him sweet memories from home. Here he studied the Indian's language under the same painting that he had once studied his theology in Laibach.

In 1852 Father Pierz moved to a larger mission field, Minnesota. There he founded many missions and erected many churches, the exact number is not yet known. Thirteen of these churches he provided with paintings which he had received from Europe and among these were some by Langus.⁶¹ The striking beauty of one of them, serving as an altar piece in the church at Little Falls, delightfully surprised Bishop Grace of St. Paul while on an episcopal visit to the church. He never expected to find such a beautiful painting in this newly settled country. At some later time, Father Pierz presented the painting to the bishop and it is now in the archiepiscopal residence in St. Paul.⁶²

Hanging over the altar of the Assinins Indian mission, L'Anse Bay, is a large painting which it is believed was sent here to Father Baraga from Europe. No direct evidence relating to it has been uncovered, but there is a letter in the American Fur Company copy books that perhaps sheds some light on its origin. It is from Father Baraga to Ramsay Crooks, dated L'Anse, November 7, 1846, in which he wrote: "I think you will receive before long a large box for me from Mr. Supantschitsch of Trieste, which you will please direct to L'Anse, not to LaPointe, care of Mr. Livingston, Sault Ste. Marie."⁶³

X

IT was Baraga's genius that directed the Catholic missionary work among the Ottawas and Chippewas; his Indian literary works for these people stand today without a peer. They carried his influence far and wide, into other tribes of the Algonquin nation. This section of the country is dotted with living monuments to his labors. However, the generosity of his own people aided him considerably in extending his influence over such a wide area.

Those missionaries that followed him from his homeland were exceptionally able and faithful. Rev. Dr. Jaklic points out that in 1848 all the missions in Michigan north of the present Traverse City and also northern Wisconsin as well as eastern Minnesota were cared for by Slovene missionaries: Baraga at L'Anse, Pierz at Grand Portage, Skolla⁶⁴ at LaPointe and Mrak⁶⁵ at La Croix, (Cross Village), all other posts were temporarily vacated. These with Father Chebul,⁶⁶ who came later, form a group of pioneer Indian missionaries whose accounts read like a nineteenth century edition of the *Jesuit Relations*.

The Slovenes interest in the missions, both cleric and lay, was purely idealistic, thoroughly Christian and wholly unselfish. They have helped to plant the seeds of Christianity and civilization, the fruits of which we today enjoy. All have gone to their eternal award before their sacrifices were properly appraised and fully appreciated. May these lines serve to preserve their generosity from oblivion, and may their example instill in us the same kind of a regard for our fellow man.⁶⁷

NOTES

1. Rezek, Rev. A. I., *History of the Diocese of Sault Ste. Marie and Marquette*, 2 vols. (Houghton, 1906); Verwyst, Rev. Chrys., O. F. M., *Life and Labors of the Rt. Rev. Frederick Baraga* (Milwaukee, Wis., 1900); Vuncina, Rev. Dr. Leon, *Frederick Baraga* (Celovec, Austria, 1896); Jaklic, Rev. Dr., *Irenej Fridrik Baraga* (Jugoslavia, 1931). The last two written in Slovene.

2. Gregorich, Joseph, *The Apostle of the Chippewas* (Chicago, 1931).

3. Parton, James, "Our Roman Catholic Brethren" in *Atlantic Monthly*, April, 1868, "I have had the pleasure, once in my life, of conversing with an absolute gentleman; one in whom all the little vanities, all the little greediness, all the paltry fuss, worry, affectation, haste, and anxiety springing from imperfectly dis-

ciplined self-love—all had been consumed; and the whole man was kind, serene, urbane, and utterly sincere." Such was Mr. Parton's tribute to Bishop Baraga.

4. Rev. Dr. Jaklic made a thorough search of the Bishop's ancestry and found only a trace of it on his mother's side. The imperial court records of Austria fail to show that he was invested with a title of nobility by Emperor Francis Joseph in 1854 as has been claimed.

5. Now a part of Slovenia, Jugoslavia.

6. Ljubljana.

7. Jaklic, *op. cit.*, p. 18.

8. Baraga's older sister. In 1819 she married Jozef Egidij Gressel; she died a widow in 1864. There was considerable correspondence between the two, for Amalia was loyal and helpful to her brother to the end. About ten years ago a packet of letters sent to her by her brother came to light and these Rev. Dr. Jaklic used to good advantage in his biography of this famous missionary. Baraga's letters to Amalia referred to in this paper are among these newly-found letters.

9. An article in *Dom In Svet*, 1897, Vol. 12, a Slovene publication of Laibach, describes these sketchbooks somewhat in detail. At that time they were the property of Mrs. Seunig. There are a number of illustrations taken from these sketchbooks in Rev. Dr. Jaklic's work.

10. Jaklic, *op. cit.*, p. 36, illustration, p. 37. This painting is now the property of Mrs. Sajovic, a great-grand-daughter of Amalia Gressel.

11. Krainburg.

12. Jaklic, *op. cit.*, pp. 36 and 41. It has an elliptical shape and is about 80 centimeters high. The back of the canvas has this inscription: "Donated in remembrance Frederic Baraga, 1826".

13. Before coming to this country Baraga had established himself as a writer. His most noted work was a prayer-book, *The Pasture For the Soul*. Several editions were issued, the last one, that of 1905, consisted of 80,000 copies. Cf. Jaklic, *op. cit.*, pp. 42-3.

14. Jaklic, *op. cit.*, p. 32. This painting is the property of Mrs. Sajovic.

15. Jaklic, *op. cit.*, frontispiece. Original is now in the seminary in Ljubljana.

16. Jaklic, *op. cit.*, p. 11. It is owned by Mrs. Sajovic.

17. Jaklic, *op. cit.*, p. 21. Also owned by Mrs. Sajovic.

18. Father Ignac Knoblehar, Father Baraga's contemporary, established a successful mission in the African Sudan in 1849. Cf. Rev. Dr. Ehrlich, *Baraga in Knoblehar*, (Slovene, 1928).

19. Allgemeine Lexikon Der Bildenden Künstler, Herausgegeben von Hans Vollmer, Leipzig, 1928. (German); vol. 22, p. 353. Copy at the Ryerson Library, Chicago Art Institute.

20. So-called Josephinism or Jansenism.

21. Rezek, Rt. Rev. Msgr. A. I., LL.D., "The Leopoldine Society", in *Acta et Dicta*, vol. 3, No. 2, pp. 305-320.

22. The originals were in German. At least two such pamphlets in the Slovene language may be found in this country. One of these, *Bratovshina S. Leopolda*, (The Leopoldine Foundation), by Janez Ziegler, Laibach, 1833, is in the Bonaparte Collection, Newberry Library, Chicago. The other, *Kersanska Beseda Katoliskim Misijonom Pomagat*, (A Christian Word for the Help of the Missions), by Anton Slomsek, Klagenfurt, (Celovec), 1836, is to be found in the archives of Notre Dame University.

23. Later, Little Traverse; now, Harbor Springs.

24. Rev. V. F. O'Daniel, O. P., Rt. Rev. E. D. Fenwick (Washington, D. C. 1920), p. 418.

25. Jaklic, *op. cit.*, 96.

26. Letter of Father Baraga to Bishop Rese: Grand River, October 4, 1834. Original at the Notre Dame Archives.

27. Now Grand Rapids.

28. These paintings most probably perished in 1850 when the Godfroy house was destroyed by fire. Catholic services were held in this building while a new church was being built in the lot adjoining.

29. Letter of Father Baraga to Bishop Rese, Grand River, November 21, 1834. Original at the Notre Dame University Archives.

30. Letters of Father Baraga to Bishop Rese, Grand River, March 14, and October 4, 1834. Notre Dame University Archives.

31. Elliott, Richard R., "Frederic Baraga among the Ottawas", in the *American Catholic Quarterly Review*, vol. 21, 1896, pp. 106-129.

32. Jaklic, *op. cit.*, p. 110.

33. Letter of Father Baraga to Amalia Gressel, LaPointe, February 24, 1836. Jaklic, *op. cit.*, p. 119.

34. Antonia v. Hoeffern, Baraga's younger sister, was the widow of the nobleman Felix Hoeffern-Saalfeld who had met an accidental death in 1830. The tragic death of her husband preyed upon the mind of Lady Hoeffern, and wishing to leave the scenes where she once enjoyed happiness and which now brought back only sorrowful memories, she begged her brother to take her to his mission in America as a servant. Finding the climate of northern Wisconsin too severe for her health, she left, in October 1839, ostensibly for Europe. Instead, she located herself in Philadelphia where she opened a school but had little success. Later she went to Albany, New York, and after a short stay there sailed for Europe. She made a living by conducting a school in Rome. This genteel, though impulsive lady seemingly never again found lasting happiness; she suffered many bitter disappointments in life. It made her bitter towards the world and careless of her religion. She rarely corresponded with her brother. She died in Laibach, May 21, 1871; *Zaplotnik*, Rev. John L. "Baraga in Smolnikar," in *Bogoslovi Vestnik*, (Slovene), vol XI, No. 4, Jugoslavia, 1931; American Fur Company Letters; Father Baraga to Ramsay Crooks, LaPointe, May 2, 1840, and Antonette Hoeffern to Ramsay Crooks, Philadelphia, May 26, 1840. Originals at the New York Historical Society, transcripts at the Minnesota Historical Society. The calendar of these letters compiled by Miss Grace Lee Nute of the above society gives other references to Lady Hoeffern. All American Fur Company letters mentioned herein are taken from these transcripts; Jaklic, *op. cit.*, p. 202.

35. Jaklic, *op. cit.*, p. 124.

36. "The Holy Family" would also be a proper name for this painting.

37. *Berichte of the Leopoldine Foundation*, vol. 12, p. 69; Rezek, *op. cit.*, vol. 1, p. 72.

38. Annals of the Province of the Sacred Heart, O. F. M., No. 9 (1933), p. 605.

39. The smaller paintings were distributed by Father Baraga among other missions, some of which met a similar fate. One of these, The Annunciation, is known to have been destroyed by fire in the church at Bayfield. It is not definitely known if any of the others are still in existence, though it is possible that a painting at the Indian mission at Pesheabestown, an Indian village north of Traverse City, may be one of them. *Michigan History Magazine*, vol. 22, No. 4, p. 464.

40. "Jenen (St. Joseph) fuer meine mission, diesen (St. Ignatius) fuer eine andere." He made no special reference to any other painting.

41. Verwyst, *op. cit.*, p. 145.

42. Rezek, *op. cit.*, vol. 2, p. 126.

43. This agrees with the statement made by the old Indian Satogan to Father Rezek as recorded in his word, vol. 2, p. 152. Here this author also states his opinion that the painting could not have been brought to this mission by Father Marquette, as is claimed by some.

44. Jaklic, *op. cit.*, p. 127.

45. Davidson, J. N., *In Unnamed Wisconsin*, p. 159 (Milwaukee, 1895).

46. Rezek, *op. cit.*, vol. 2, pp. 81 and 152.

47. *The Americana*, 1922, vol. 2, p. 625.

48. A chalice which was treasured at the church in St. Ignace as a Marquette relic was identified by Father Rezek as one brought to this country by Bishop Baraga after his second visit to Europe in 1854. Rezek, *op. cit.*, vol. 2, p. 152.

49. The number of such letters and their reprints as well as booklets would make a long list; only a few of them are given here. A search through the old files of the Bayfield (Wisconsin) Press tends to prove that some self-appointed guide, or guides, spread these false stories, if indeed they have not originated some of them. Bayfield Press, A. J. Turner, letter, August 1, 1877. "In the alcoves and back chambers are numberless paintings, dusty, and dirty and ill-cared for, but critics pronouncing some of them to be masterpieces. One of these tradition gives as a work of Raphael, which was presented to the church by the King of France Not being able to have the yarn verified in any particular we restrain our latent enthusiasm until we get better returns." *Legends of the Land of Lakes*, 1884; a Wisconsin Central Railroad

travel book, "But the greatest curiosity is the old painting, 'The Descent From the Cross,' brought by Father Marquette when he first visited the Island . . . It is painted on hand made canvass, and fastened to its ancient frame with nails forged on the blacksmith's anvil. Throughout all the vicissitudes of the mission, the painting has been saved many times, miraculously as some imagine, from destruction. . . ." Chicago Tribune, December 6, 1885, "An Interesting Story of the Early Missionary Work Among Lake Superior Indians." "The painting brought by Father Marquette and now adorning the central wall of the church deserves more than a passing notice. It is a copy of Ruben's famous Descent From the Cross, and the copy was made by a master hand. . . ."

50. The last such reprint that has come to hand was found in the New World, Chicago, August 19, 1938. The original, "The Marquette Shrine," was published in June, 1901, shortly after the church was destroyed by fire. "The Rubens which hung over the altar was one of the artist's 'Descents From The Cross.' The date of its advent to LaPointe is lost, but many are the legends which crowd around it; it having been once given as a ransom of the Chief's son, and the latter regained by the chances of war. Stories are told how it was often buried on the island for months at a time to keep it from falling into the hands of victorious crusaders. . . ."

51. Stoddard, Charles Warren, "The Art Gallery of the Great Lakes," *Cosmopolitan Magazine*, September, 1899, p. 500. This is one of the last, if not the last, of such articles on the old mission before its destruction.

52. Letter of Father Baraga to Ramsay Crooks, American Fur Company Letters; LaPointe, March 4, 1841. It refers to a transfer of 600 dollars brought to this country by Father Ivo Leviz, at that time a pastor in Erie, Pa.

53. Spelled in Slovene, Zupancic.

54. Jaklic, *op. cit.*, p. 124.

55. Bren, Rev. Dr. Hugo, O. F. M.: "Letters of Father Francis Pierz, Pioneer Missionary," in *Central Blatt and Social Justice*, July-August, 1934. Includes letter from Father Pierz to Schmidt from Sault Ste. Marie, June 20, 1838.

56. Father Francis Pierz was a man of extraordinary hardihood. After spending an average lifetime as a parish priest in Slovenia, he came here, at the age of fifty, and spent thirty-three years more as a pioneer missionary. When he was in his eighties he still visited his widely scattered Indian missions in Minnesota; Brovat, Rev. Florentin, *Franac Pierz*, (Celovec, Austria, 1887) Slovene; Verwyst, *op. cit.*, pp. 379-393; Norton, Sister Mary Aquinas, *Catholic Missionary Activities in the Northwest* (Washington, D. C., 1930); Rezek, *op. cit.*, vol. 1, pp. 344-359; McDonald, Sister Grace, "Father Francis Pierz," in *Minnesota History*, vol. 10, No. 2; Sekiskar, Rev. John, "Francis Pierz, Indian Missionary," *Acta et Dicta*, vol. 3, No. 2.

57. *Dom In Svet*, 1904, p. 398 (Slovene).

58. Letter of Suppentschitsch to Crooks, September 17, 1842, American Fur Company letters.

59. Jaklic, *op. cit.*, p. 97.

60. Father Lautishar froze to death on Red Lake, Minnesota, December 3, 1858, while on an errand of mercy; Zaplotnik, Rev. J. L., "Rev. Lawrence Lautishar in Minnesota," *Acta et Dicta*, vol. 6, no. 2, p. 258; Verwyst, *op. cit.*, pp. 416-422.

61. Jaklic, *op. cit.*, p. 134.

62. Journal of a Trip to Red River, August and September, 1861; from the diary of the Rt. Rev. Thomas L. Grace, *Acta et Dicta*, vol. 1, no. 2, p. 166.

63. Father Baraga founded this mission in 1843 and remained there until 1853 when he was appointed bishop and vicar apostolic of Upper Michigan.

64. Zaplotnik, Msgr. John L., "Father Otto Skolla," in *Franciscan Herald and Forum*, serially beginning with Vol. XIX, No. 8, (August, 1940); Verwyst, *op. cit.*, pp. 393-409; Rezek, *op. cit.*, pp. 359-374, vol. 1; Nute, Grace Lee, "Father Skolla's Report on his Indian Missions," *Acta et Dicta*, vol. 7, no. 2, pp. 217-268.

65. Rezek, *op. cit.*, pp. 216-259. A biography is in preparation by Msgr. J. L. Zaplotnik.

66. Zaplotnik, Rev. J. L., *Janez Cebulj*, (Ljubljana, Yugoslavia, 1928) (Slovene). An English translation is in preparation.

67. The author wishes to acknowledge his indebtedness to Msgr. J. L. Zaplotnik for his kind criticisms and helpful suggestions in reviewing this work.

LA SALLE'S TRIP ACROSS SOUTHERN MICHIGAN IN 1680

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Did Robert Cavelier, Sieur de la Salle, who was later to take possession of the whole vast expanse of the Mississippi Valley in the name of the king of France, pass by the site of present day Ann Arbor some hundred and forty-four years before the founding of the city? The question was recently asked, by the director of the William L. Clements Library, of Father Jean Delanglez, of the Institute of Jesuit History of Loyola University, Chicago. The latter eminent authority replied that such very probably was the case, and graciously indicated how the story which is here related might be found.¹ La Salle himself described the expedition in question in a long autograph letter written to one of his business associates in Paris and printed in Pierre Margry's *Découvertes et établissements des Français dans l'ouest et dans le sud de l'Amérique Septentrionale*.

In September, 1678, the great explorer had returned to Canada with permission to extend the dominion of France along the "grande rivière dite Mississippi". By August seventh of the following year his preparations were complete, and the party set sail from Niagara in the ship *Griffon*, which had been constructed on the spot. Three days later they arrived near the location of modern Detroit, and on August twenty-seventh reached Michilimackinac. After some delay, they proceeded on down the western shore of Lake Michigan to Washington Island at the mouth of Green Bay, where they left the *Griffon*, which was sent back east for supplies, and continued on their way in eight canoes. November first found them at the mouth of the Saint Joseph River. From here they pushed on southward and westward, seeking a river leading to the Mississippi, and a spot where another boat might be built and the journey toward the gulf resumed.

¹Father Delanglez was also kind enough to read the manuscript and to offer suggestions concerning it.



ROBERT CAVELIER, SIEUR DE LA SALLE

On the banks of the Illinois River, where Peoria now stands, the white men constructed a fort, upon which they conferred the melancholy name of Crevecoeur, an appellation which proved to be no misnomer. Difficulties calculated to discourage any but the stoutest of hearts arose: enemies started rumors which turned the Indians of the Illinois tribe against their guests; the proposed trip down the Mississippi was painted in the blackest of colors, its dangers greatly exaggerated by the natives; several members of the party, including essential artisans, deserted. Worst of all, as time passed, no supplies or news arrived from the *Griffon* (which had, in fact, been lost). By spring La Salle realized that he himself must return to Niagara, and bring back new men and equipment. The journey was begun on March first, 1680; on the twenty-third the shores of Lake Michigan were again reached.

From this point on, the tale may be told by a translation of the Frenchman's own words. His account is certainly the earliest of a trip across lower Michigan, made by a white man.

"We arrived finally on the twenty-fourth at the River of the Miamis (the mouth of the Saint Joseph River), where I had had built, the preceding autumn, a redoubt, which I found still intact, one hundred and twenty leagues from the Illinois village. I rejoined there two men whom I had sent to meet my boat, who increased greatly my inquietude by informing me that they had heard no news of it at Michilimackinac, where it should have passed. They had left that island on the twenty-eighth of December, more than three months after the ship was supposed to have been there. However, what made them hope that it was not lost, was that having gone completely around the lake they had seen no trace of it, and that several Savages and Frenchmen, coming from diverse spots around the lakes, had seen no sign of wreckage either. Furthermore certain Indians at Michilimackinac said they had heard three cannon shots fired there one night while a strong southwest wind was blowing, which wind was favorable for passing

on by, but unfavorable for approaching and dropping anchor at the island."

The two further informed La Salle of a plot on foot to destroy his credit at Quebec. There seemed to be nothing to do but to push on to Niagara on foot. The party included, besides its leader, four Frenchmen and an Indian guide.

"The rain which lasted all day long and the raft we had to construct to cross this river, which is very wide, delayed us until noon of the twenty-fifth, when we continued our march beyond through the woods. The brush was so thick with thorns and brambles that within two and a half days we had torn most of our clothing, and our faces were so bloody that most of us were unrecognizable."

We are told elsewhere in the same letter that the members of the group were obliged to carry, in addition to much other equipment, large amounts of Indian leather, because the soles of their moccasins were worn out *after one day's march*, and it was necessary to resole them before setting out the following day.

"On the twenty-eighth, we found the forest more open and began to enjoy better cheer, since we encountered a great many animals, which were subsequently so plentiful that we no longer carried provisions with us, but rather ate a morsel of roasted flesh wherever we happened to kill some deer, bear, or turkey. Those are the greatest treats of this sort of expedition, pleasures we had lacked until then; many times we had walked till nightfall without having eaten, before arriving here where the Savages never hunt, because the district marks the frontiers of five or six nations which are at war with one another, and which, since they fear one another, dare come into this neighborhood only with the greatest of precautions. They appear there as stealthily as possible, and solely with the design of surprising their enemies.

"The sound of our shots and the carcasses of the animals we killed soon revealed our trail to members of these nations. In fact, on the evening of the twenty-eighth, after we had made

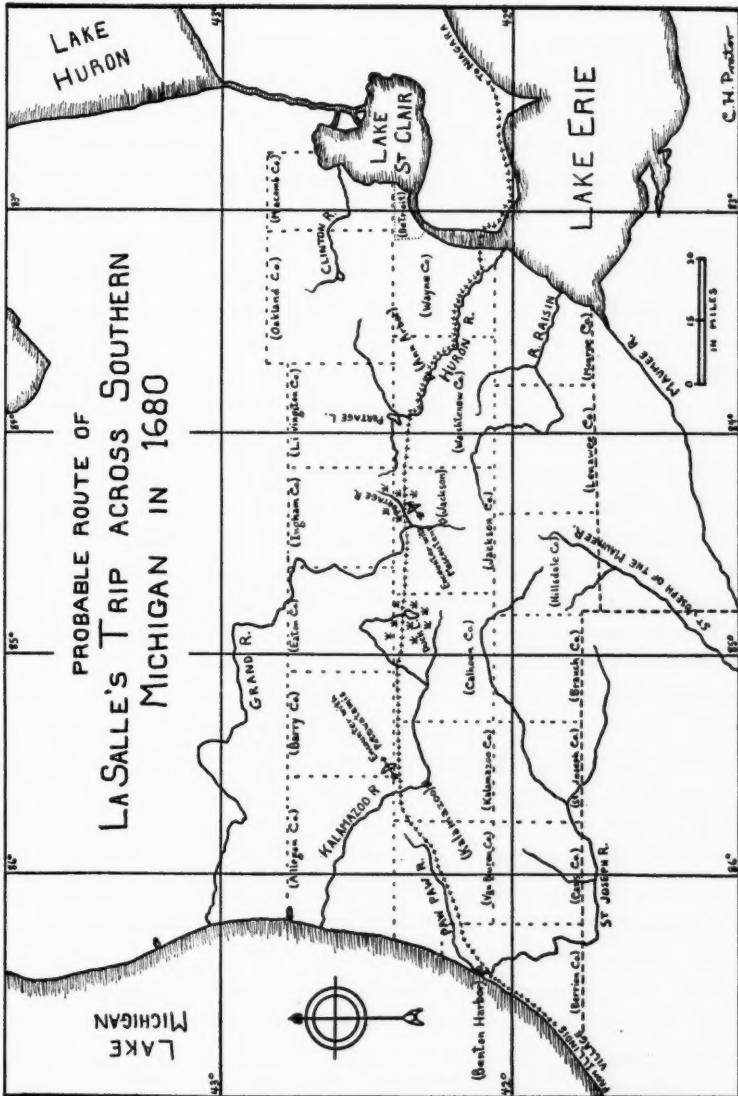
a fire on the edge of a field, we were surrounded by them. But when one of our number who was standing watch had awakened us, and each of us had posted himself with his gun behind a tree, these Savages, called Potawatamis, judged us to be Iroquois, and were convinced that we must be in great number since we were exercising no secrecy, as they themselves did when they were travelling in small bands. They fled without shooting an arrow, and spread the alarm so widely that we passed two days without meeting anyone.

"Since we easily divined the reason for their flight, I left all the traces an army of Iroquois would have left, lighting many fires, and drawing captives and scalps on the trees, as is the custom when such have been taken. Afterward, in order to keep from them all knowledge of our line of march, when we reached the middle of this natural clearing, which was four or five leagues wide and whose length we could not judge, we set fire to the covering of dry grass, which was soon consumed. Every night we used the same stratagem, which succeeded very well as long as we continued to find clearings.

"However, we found ourselves on the thirtieth amidst great swamps, flooded by the spring thaw, where we had to proceed through mud or in water up to our waists, and our footprints, imprinted deeply in the muddy earth, revealed our presence to a band of Mascoutens, who were hunting for Iroquois. They followed us through these marshes the three days we required to traverse them; but we lighted no fires after nightfall, and contented ourselves with taking off our wet clothing and wrapping ourselves in our blankets upon some dry knoll, where we slept.

"Finally, on the night of the second of April, there came such an unusual freeze that we were forced, in order to be able to use our clothes the following day, to thaw them out before a fire. They had become as stiff as sticks because we had taken them off dripping wet. Our fire betrayed us to the Savages, who were lying at the other end of the marsh, and who then ran toward us with loud cries as far as the middle,

PROBABLE ROUTE OF
LA SALLE'S TRIP ACROSS SOUTHERN
MICHIGAN IN 1680



where there was a rather deep river which they could not pass, because the ice formed during the night was too thin to bear them, and they had nothing with which to break it. Seeing this, we approached to within gunshot of them, and, either because our advantageous position and our firearms frightened them, or they judged us to be more numerous than we were, or because they really did not wish to molest us, after having informed us in the Illinois language that some of them had comprehended that we were brothers whereas they had at first mistaken us for Iroquois, they went away whence they had come.

"We continued our trip until the fourth, when two of my men fell ill and could no longer proceed. I set out to find some nearby river which might flow into Lake Erie, our immediate destination. I did find one, and I had my men cut down a species of elm (*orme*) which the Iroquois call *Arondagatte*, the bark of which may be peeled off at any time, though that operation is especially difficult at this season. It was necessary to pour boiling water over it continuously, and to exercise great care in order not to split it. The ends of the bark must be bent in and sewn together, and along the full length of either side must be bound a timber half as thick as a man's arm. The two sides are joined together by crossbars, attached at equal intervals, which serve as the seats or top of the canoe. The bottom of the craft is reinforced by little wooden ribs which reach from one beam to the other, and if there are cracks, these are stuffed with strips of elm bark, which take the place of pitch. And there you have a boat in which one can make trips four or five hundred leagues long, in weather which would endanger a stout launch.

"Our own voyage was not so long, however, because this river was encumbered almost everywhere with accumulations of driftwood and fallen trees, and we grew tired of carrying our equipment constantly when these mounds of debris prevented the passage of the canoe. Furthermore, the course of the river was prodigiously circuitous, and we noted that after

five days of navigation we had made less progress than we usually did in one day's march. When the sick among our number showed some improvement, we resumed our route on foot.

"Arriving at the strait where Lake Huron meets Lake Erie, which at this spot and almost everywhere else is fully a league wide, I crossed it with two of my men on a raft . . . We followed on foot the shore of Lake Erie . . . and arrived at Niagara on Easter Monday (April 22, 1680)."

The story, obviously, is vague with regard to geographical detail, but it does contain certain indications which make it possible to determine, in a general way, the path followed across the state. La Salle and his party proceeded along the shore of Lake Michigan, from where the state boundary line now runs, northeastward to the Saint Joseph River. This stream they crossed on a raft around noon of March twenty-fifth. Dr. Wilbert B. Hinsdale's *Archaeological Atlas of Michigan* shows that the river was customarily traversed at a spot above its junction with the Paw Paw, where five Indian trails met, at what is now the extreme southwestern corner of the city of Benton Harbor.

From this point, travellers bound for Lake Erie seem usually to have taken the water route southeastward along the Saint Joseph and Maumee, or the Saint Joseph and Raisin Rivers. This La Salle and his men did not do. They had no canoe. The ordinary itineraries were somewhat devious. They crossed the river, and went on "beyond" through the forest, apparently expecting to follow a more direct course on foot.

Their goal lay almost due east of them. A very old and clearly marked Indian trail led in the same direction, but there are reasons for believing that this too was not the line of march chosen by the group. The trail eastward led to the higher ground between the Paw Paw and the Kalamazoo rivers on the north and the Saint Joseph on the south; it would also have brought them into a region in southern Van Buren and Kalamazoo Counties wherein are found today more evidences

of a flourishing and comparatively stable Indian population than in almost any other part of the state.² La Salle spoke of two and a half days of marching through woods filled with the thickest sort of underbrush—which would suggest a river valley—and then of finding the forest more open, and of arriving in a neutral territory very sparsely populated by the Indians.

The valley of the Paw Paw, extending in a northeasterly direction from Benton Harbor, appears to fit the description best. It leads into territory in northern Van Buren and Kalamazoo counties and in southern Barry County where very few traces of Indian villages, trails, or burial grounds have been noted, into country lying midway between the centers of aboriginal population in the valleys of the Saint Joseph and Grand. Upon such expeditions as this the distance covered on foot in one day by La Salle and his party varied from six to twelve leagues, or from sixteen and a half to thirty-three miles, though the latter figure was considered really exceptional. A march of two and a half days, under rather difficult circumstances, should be roughly equivalent to forty-five miles. And, as the crow flies, the distance from Benton Harbor to the end of the Paw Paw Valley, is just about forty-two miles. It seems very probable then, that the morning of March twenty-eighth, when the underbrush grew less thick, found La Salle somewhere in the northwest corner of what is now Kalamazoo County.

When the river valley ended the members of the expedition might have been expected to change their course slightly, and to veer eastward toward the northern shore of Lake Erie. If such was the case, they crossed the Kalamazoo River north of the spot where the city of Kalamazoo now stands, and continued on through the hilly country of northern Kalamazoo and Calhoun counties, or possibly through southern Barry and Eaton counties. On the evening of the twenty-eighth, when the brush with the Potawatamis occurred, the party

²Dr. Hinsdale's *Atlas*, Map 4.

would have been fairly near the important Indian aggregations which, according to the best evidences, existed in the vicinity of the city of Kalamazoo.

Travelling conditions were good; something in the neighborhood of forty or forty-five miles may have been covered on the twenty-eighth and twenty-ninth, which would have brought the white men on the thirtieth, when they began to encounter swamps, to the vicinity of the line which now marks the limits of Calhoun and Jackson counties. Then for three and a half days progress was exceedingly slow. Swamps were so widely scattered over the whole of this section of Michigan, that it is impossible to determine with certainty the location of this particular one. Alfred C. Lane's *Map of the Original Swamp Areas of the Lower Peninsula of Michigan* does show, however, that the largest single stretch of marsh land in this part of the state was located in the northeastern corner of Calhoun county, around Duck Lake. What the map does not reveal, is a continuous swamp which might have required three days to cross, extending from Duck Lake through the northern part of Jackson county. But a second very extensive marshy area is to be found directly east of the first, around the network of lakes from which the Portage River flows, in the northeastern corner of Jackson county. La Salle's letter describing his journey was written some time after the event. Perhaps his memory has made one swamp of the two, or possibly during the spring thaw of 1680, long before drainage and deforestation had been accomplished, almost the whole stretch between the two areas was indeed under water.

On the night of the second of April the end of the swamps seemed to have been reached. This impression may have been gained as the party entered the very hilly country now known as the Waterloo Project area. The next morning, when the Mascoutens attacked them, the explorers were near a river which apparently ran north and south and was quite deep. This could have been the Portage itself, or one of its several tributary creeks.

On the fourth La Salle, continuing his journey, found a river flowing into Lake Erie. The Huron seems to be the only possibility. The most likely scene of the building of the canoe was the stretch of river between Portage Lake and Dexter. During the five days of slow, painful canoeing which followed the party would have passed the future sites of Ann Arbor and Ypsilanti. They then left the Huron, and shortly afterward reached the Detroit River. That this latter was traversed somewhere south of the present city of Detroit would be indicated by the fact that they appear to have reached the northern shore of Lake Erie almost immediately. La Salle further states that where the crossing was accomplished the strait was fully a league, that is to say nearly three miles, wide; contrary to his opinion, it grows much narrower farther up, opposite Detroit.

We shall probably never be able to retrace the great Frenchman's steps with absolute accuracy, but the route we have described is that for which the best case can be made, and there seems to be little real doubt that it is approximately the path he and his men followed.

A YESTERDAYS **H**
with the Magazine

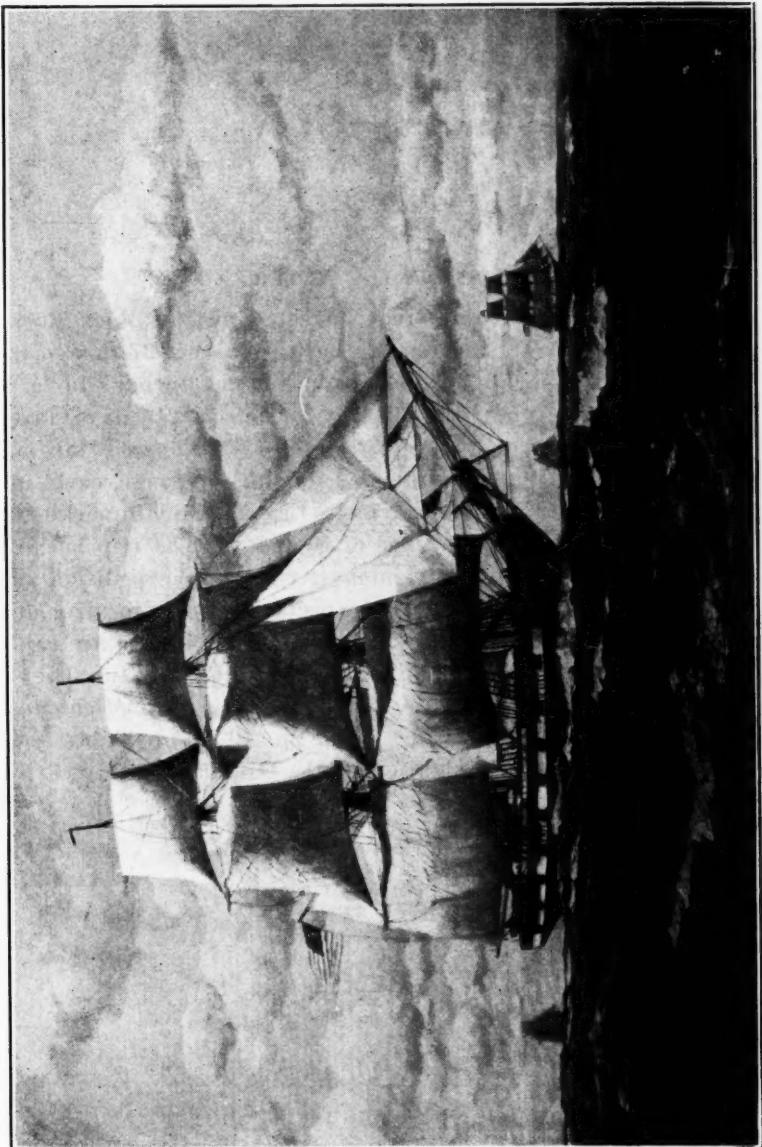


YESTERDAYS WITH THE MAGAZINE

(*Michigan History Magazine* is sent free to schools and libraries. Consult the volumes there, or write to the Michigan Historical Commission, Lansing)

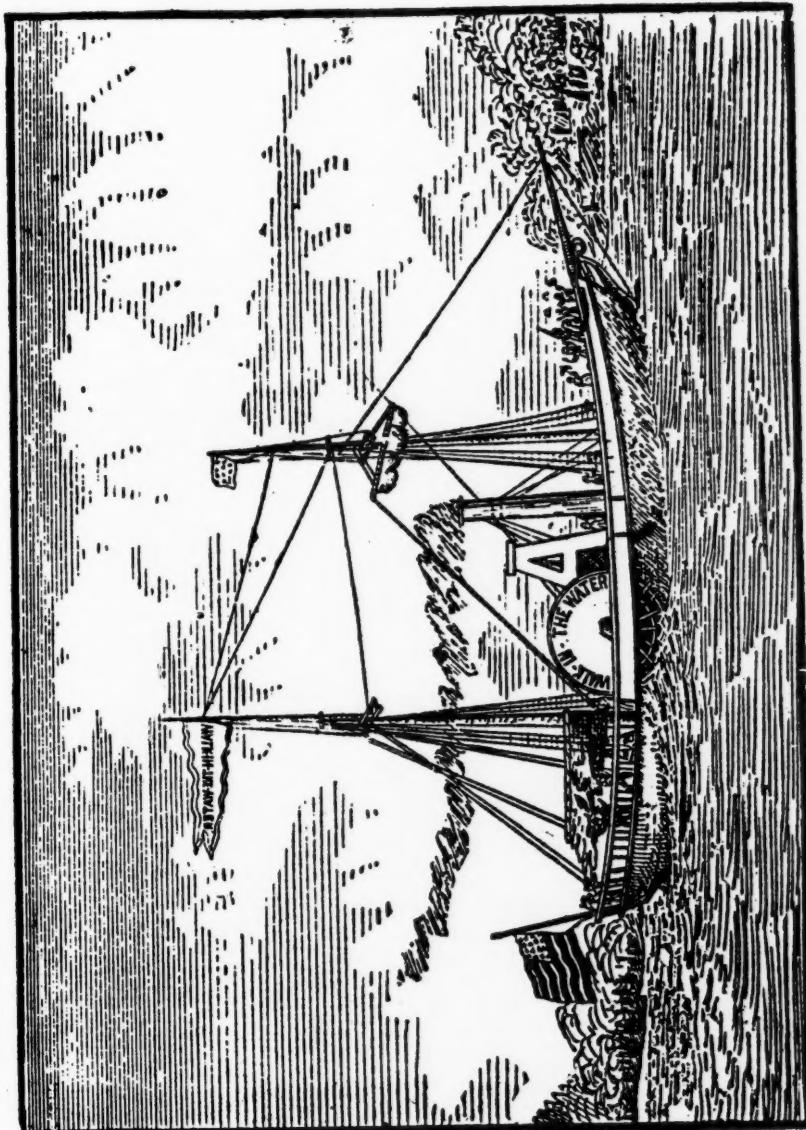
U. S. MAN-OF-WAR BRIG "NIAGARA", 1813

Painting by Charles R. Patterson; owned by Richard P. Joy, Detroit. This brig took part in Commodore Oliver Hazard Perry's fight on Lake Erie near Put-in-Bay, September 10, 1813, which resulted in a complete victory for the Americans. It was to the Niagara that the commander repaired after his flag ship, the Lawrence, was put out of action. Over it the blue pennant of the flag ship waved when Perry sent his laconic message: "We have met the enemy and they are ours. Two ships, two brigs, one Schooner and one Sloop." The story of this action is told in the Magazine for 1930, Autumn number, "A Bit of Naval History on the Great Lakes," by Richard P. Joy.



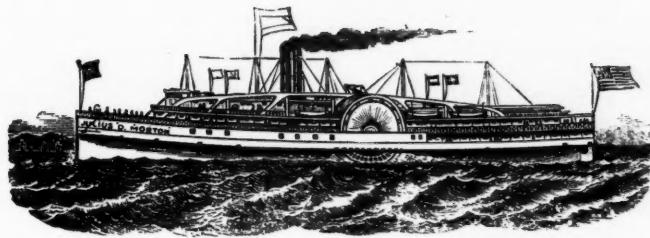
WALK-IN-THE-WATER

First steamboat on the Great Lakes. Built at Black Rock near Buffalo in 1818; arrived at Detroit on Aug. 27 that year carrying 29 passengers. Speed about 8 miles an hour in fair weather. Usual time from Buffalo to Detroit $2\frac{1}{2}$ days, fare \$15. Said a New York paper in May, 1819: "The swift steam-boat Walk-in-the-Water is intended to make a voyage, early in the summer, from Buffalo, on Lake Erie, to Michilimackinac on Lake Huron, for conveyance of company. The trip has so near a resemblance to the famous Argonautic expedition in the heroic ages of Greece, that expectation is quite alive on the subject. Many of our most distinguished citizens are said to have already engaged their passage for this splendid adventure." Fuller's *Economic and Social Beginnings of Michigan*, (Mich. Hist. Comm., Lansing, 1916, pp. 70-73) describes the significance of steam navigation of the Great Lakes for early settlement in Michigan.



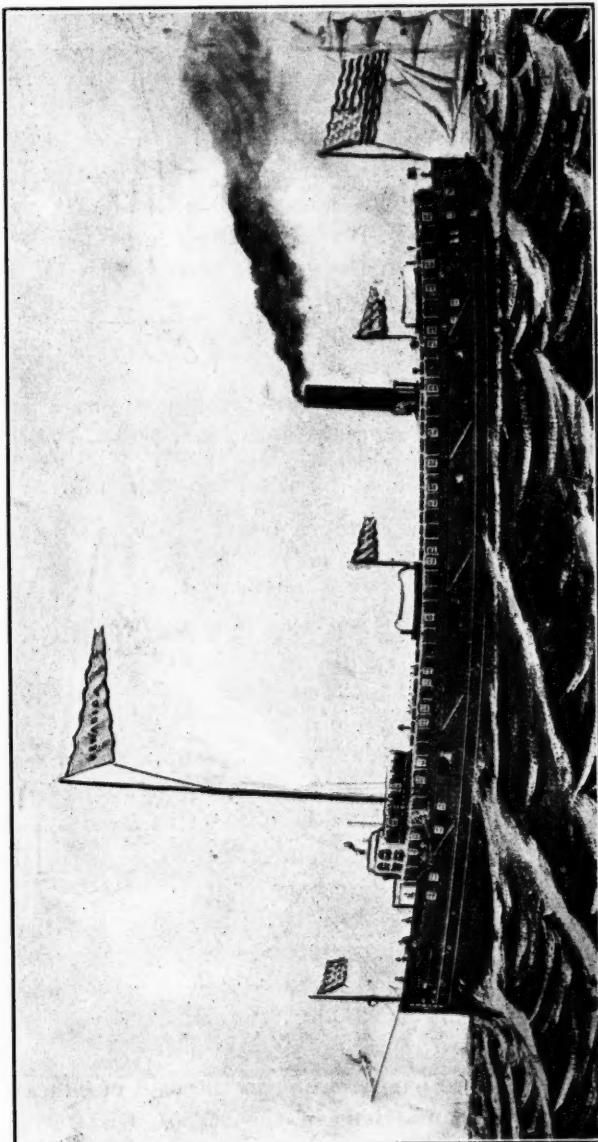
STEAMER JULIUS D. MORTON

First steamer to enter Thunder Bay River, 1852, transporting supplies from Detroit to the site which later became the City of Alpena. These supplies were for the small fishery at the mouth of the river established by Captain Harvey Harwood and Captain Walter Scott who directed the Morton over the bar and delivered the goods. By Spring food was low and the Indians replenished the fishermen's larder. For description of pioneer adventures in this region see "Early Days Around Alpena", by Arthur Scott White, in *Michigan History Magazine* for July, 1925.



STEAMER PEWABIC

Wrecked off Thunder Bay on Lake Huron in August, 1865, causing perhaps the greatest disaster in loss of life and property that has ever occurred on the Great Lakes. About 125 out of 180 lives were lost. The cargo was largely pure copper loaded at Houghton. On a misty, rainy night with heavy sea, when most of the passengers had retired, the Pewabic, passing a sister ship, the Meteor, suddenly changed its course, throwing the bow of the boat directly in the path of the Meteor, receiving a deep gash in its side which let in the water, and the weight of the cargo carried the ship down in comparatively few minutes. Why the Pewabic changed its course is one of the mysteries of the Great Lakes that will probably never be solved. A few years ago attention was attracted anew to this tragedy by the success of a Toledo Diving Company in salvaging from the wreck at a depth of 180 feet most of the cargo valued at some \$50,000. The story of the wreck of the Pewabic is told by one of the survivors, Samuel T. Douglas, in the *Michigan History Magazine*, Autumn number, 1932.



HISTORICAL NEWS AND NOTES

MICHIGAN'S state historical work lost a staunch friend in the death of Dr. E. M. Clark of Ferris Institute who at the time of his death was president of the Michigan Historical Commission. Dr. Clark was the victim of a sudden heart attack, dying at his home in Big Rapids February 13. Death came suddenly. He had delivered an address at an Elks program earlier in the evening, had returned home and had retired when he was stricken. He was 62 years old.

Dr. Clark had served as a faculty member of Ferris Institute for 40 years and was widely known throughout the state and surrounding region. He was prominent in the Knights of Columbus and in general educational work. In 1932 he was honored with the degree of LL.D. from the University of Detroit.

The following sketch is taken from the student publication, the *Ferris Torch*, of February 18:

Born in Oswego, N. Y., Oct. 17, 1879, the son of Mr. and Mrs. Patrick Henry Clark, he attended Oswego grammar and high schools, and in 1901 graduated from Oswego Normal and Training school. He had done graduate work in geology at University of Wisconsin, and had studied at the University of Michigan. His standing as an historian in the state led to his election as president of the Michigan Historical commission for two terms, a position he held at the time of his death.

Made vice-president of Ferris after the death of the late Gerrit Masselink, Dr. Clark had on two different occasions been called upon to serve as acting president of the school. For many years he was its business manager. Interested in athletics—he was a tennis and baseball player—he helped to develop the intramural athletic program at Ferris. He was dean of the College Preparatory department.

Despite his active participation in the field of education, in the clubs and organizations of the school, Dr. Clark found time to be of great service to his community. Prominent in



EMANUEL M. CLARK

all the affairs of his church, St. Mary's Catholic, he was also a leader in the Knights of Columbus where he at one time was district deputy; was a member of the Elks; and chairman of Mt. Carmel cemetery board.

In civic affairs he was for years a member of the Big Rapids park board, the Community hospital board and the Muskegon Boy Scout Council of which Big Rapids is a part.

Member of geographic societies, the Michigan Educational association, Dr. Clark had written a syllabus on American history, and several books, including an Outline of Michigan Geography.

A forceful speaker, Dr. Clark was in great demand locally for patriotic addresses, and especially interpretations of current events in the light of history. He had, throughout the years, filled countless speaking engagements at school commencements throughout the state.

His hobbies were outdoor sports, fishing and gardening. Specializing in the culture of prize dahlias, his flower gardens across from his home on Sanborn Avenue were one of the show spots of the city.

The years had added to Dr. Clark's responsibilities which he assumed with inspiring enthusiasm. He was one of the founders of Ferris Institute homecoming, and always acted as marshal of the homecoming parade. And when the student pilot training program was inaugurated at Ferris over a year ago, the coordination of that department was placed in his hands. He also was one of the instructors in the aviation ground school course.

Surviving besides Mrs. Clark, are three children: William, member of Co. E, Michigan National Guard, in training at Camp Beauregard, Louisiana; Charles, of Detroit, and Harriett, of Holland; and a granddaughter, Elizabeth, daughter of Charles. There are also a brother, W. S. Clark, of Syracuse, N. Y., and a sister, Miss Nellie E. Clark of Oswego, who survive. A daughter, Helen, died several years ago.

The Michigan State Historical Society will hold its annual meeting in the summer at Ludington during the annual Pere Marquette celebration. The decision was made by the Board of Trustees in Lansing at their January conference in response to an invitation from the Ludington Chamber of Commerce.

The Board also decided in cooperation with the Saginaw Historical Society to provide memorials for Governor David H. Jerome, chief executive of the state from 1881 to 1883, at Saginaw and in the State Historical Museum at Lansing.

Attention was given to plans for the coming Anthony Wayne sesqui-centennial. Dr. Milo M. Quaife, secretary and editor of the Burton Historical Collection, Detroit, who originated the Maumee Valley Historical Convention held last September, was endorsed as chairman of the Anthony Wayne Memorial Association which is forming plans for the Wayne celebration in Ohio in 1944 and in Michigan in 1946. Indiana is also expected to participate. This observance looks toward the construction between Detroit and Toledo of a continuation of the Anthony Wayne Memorial Highway which the states of Indiana and Ohio have laid out along the Maumee River route between Indianapolis and Toledo.

Revision of the constitution and by-laws of the Society was considered by the Board and a committee was appointed to draw up suggestions to be submitted at the Ludington meeting. Committee members named were Mr. William F. Lawler of Detroit, Mrs. G. Pearl Darr of Free Soil, and Dr. George N. Fuller of Lansing. A campaign for membership will be conducted.

This was the first meeting of the Board since new Trustees were elected in October. New members are Mrs. Homer E. Buck, Bay City; Mrs. G. Pearl Darr, Free Soil; Mr. Chester W. Ellison, Lansing; Mr. Wm. F. Lawler, Detroit; Mr. John P. Schuch, Saginaw. Other members are Harold C. Brooks, Marshall; Dr. Edward E. Dimment, Holland; Dr. Richard Clyde Ford, Ypsilanti; Judge Russell R. McPeek, Charlotte;

Mr. Charles A. Weissert, Kalamazoo; Dr. George N. Fuller, ex officio, Lansing.

As Dr. Ford, the president, was unable to attend, Judge McPeek presided.

YOUR HISTORICAL I.Q.

(See end of the Notes for answers)

1. What important labor event took place in Michigan on April 3, 1837?
2. When and where was the first state constitutional convention held in Michigan?
3. What Michigan governor was born at Harbor Beach in April?
4. What April event was critically important in the early days of Fort Pontchartrain, Detroit?
5. When was St. Clair County organized?
6. In what noted international exposition beginning in May did Michigan take part in the 1870's?
7. When was Michigan Agricultural College (now Michigan State College) opened to students?
8. Who was the first Democratic governor of Michigan after the Civil War, and what years?
9. What great Missionary and explorer died on the Lake Michigan shore near Ludington, May 18, 1875?
10. When was the garrison of Old Fort Mackinaw on the south side of the Straits transferred to Mackinac Island?

In an impressive ceremony January 18 in the State Historical Museum rooms at Lansing, the American Legion Auxiliary, Department of Michigan, presented its retired colors to the Michigan Historical Commission for the State of Michigan.

Making the presentation was Mrs. Joan Danhof of Zeeland, past president of the Auxiliary, and the colors were accepted

for the State by Dr. George N. Fuller, state historian and executive secretary of the Historical Commission.

Representing Gov. Murray D. Van Wagoner was Mr. Chester B. Fitzgerald, veteran legislator and acting executive secretary to the Governor. Mr. Fitzgerald congratulated the women of the Auxiliary upon the public spirit, patriotism and loyal cooperation which moved them to form this body auxiliary to the Legion for protection of their homes and country. He discussed in some detail Michigan's contribution to the national defense program and the aid given by the Auxiliary.

Mrs. Norton Pearl, president of the Legion Auxiliary, also spoke briefly. Four past presidents were on hand for the occasion: Mrs. Alma Viergiver, Mrs. Joan Danhof, Mrs. Pearl Goetz, and Mrs. Ethel Stitt. Miss Bertha Proestel, department secretary, was present, also Mr. Jack Sherman, director of the State Museum, Mr. Chester W. Ellison, of Lansing, trustee of the State Historical Society, Mr. Homer Thomason, commander Post No. 116 American Legion, and several state officers and members of the legislature. Mr. Percy H. Andrus, assistant secretary of the Historical Commission, who is also commander of the American Legion post Tuebor No. 193 in Lansing, was in charge of local arrangements for the ceremonies, together with Mrs. Joseph Heath of Lansing.

Following the presentation, tea was served at the Veterans' Memorial Building. In charge were Auxiliary to Maurice Harvey Dixon Post No. 12, Tuebor Post No. 193, and Capitol City Post No. 116. Presiding at the tea table was Mrs. Gay Thrun, with Mrs. James Wallace assisting.

One of Michigan's largest and liveliest historical organizations, the Monroe County Historical Society, held its annual meeting in Monroe in January, of which an account is given in the Monroe *Evening News* of January 22.

A total of 103 men and women gathered in the Park Hotel dining room, itself an historic meeting place, to review a year

of accomplishment in preservation of Monroe history and begin a new year under new leadership with a challenge to explore attics and recreate the community's vital part in the beginning of Michigan industry. Outside speakers on the program were agreed that no historical society in the state exhibited more animated interest, or turned out in larger numbers than Monroe county's at its annual meeting.

William C. Sterling, representing the fourth generation of a leading Monroe family, had the pleasure of presiding at an enthusiastic business meeting and turning the destinies of the society over to a third generation representative of pioneer Monroe in the person of Oliver J. Golden, who acted as toastmaster of the banquet which followed the meeting. The society reported a paid up membership of 90 and launched a new program for new members which will canvass the entire county.

The part Monroe played in the beginnings of Michigan, its contribution to pioneer industry, its leadership in statehood and its abiding interest in the contribution of its elder generations to the present were emphasized in the reports of the society's various committees. New challenges to welcome youthful travelers into the community, valuable contributions to the preservation of past records of county government and progress in marking the historic sites of Monroe and providing tourists with information about the community's rich background were reported by speakers on the formal program.

Nearly half of the active membership of the society was represented at the annual meeting in the Green Room of the hotel early in the evening presided over by the retiring President Sterling. Miss Anna Smith, custodian of the society's historic records, reported marked progress during the year in acquiring records and relics of the past and building up of the society's museum in the Sawyer Memorial Building.

Treasurer Charles Verhoeven, jr., reported expenditures of \$194.79 during the year for important acquisitions and exhibits of the society, including an outstanding exhibit at the county fair, with a balance of \$144.54 to begin the new year.

New officers elected for 1941 besides Mr. Golden as president included: First vice president, Joseph A. Navarre, jr., who reported progress in development of the historic trail project at the dinner meeting; second vice president, Miss Carrie L. Boyd, who presented the museum with two historic relics; third vice president, Alfred I. Sawyer; fourth vice president, D. E. Winkworth; and fifth vice president, Alfred C. Maurer; recording secretary, Miss Leila Nelson; corresponding secretary, Miss Bettie M. Bragdon; treasurer, Mr. Verhoeven; custodian, Miss Camilla Boehme; and historian, Mrs. George R. Navarre.

In assuming the presidency for 1941, Mr. Golden recommended, and the society unanimously adopted a program of membership promotion in which members will be given one fourth of the dollar membership fee for signing up new members throughout the county. A recommendation of the nominating committee was adopted whereby township chairmen will be named to gather historical data on pioneer families, schools, churches and industries in each township for inclusion in the society's records. Past members of the board of directors and retiring officers were also authorized to participate as advisors in all future meetings of the society's board.

President-elect Golden commended the society for its program of deliberating before committing the history of the county to paper until a complete story of all families participating can be told, and urged upon the membership the importance of garnering additional facts including the records of families recently moving into the county.

Among the speakers at the meeting, besides the officers and president-elect Golden were Dr. B. A. Uhendorf of Ann Arbor, Mrs. Florence Kirtland of Erie, and Mr. William F. Lawler of Detroit. Dr. Uhendorf gave a comprehensive report of the work of the WPA's historical records survey. Mrs. Kirtland recommended the society's endorsement of the youth hostel movement, pointing out that in the next year young people will be traveling through the county eager to learn the

historic background. Mr. Lawler gave the principal address of the evening on "Early Industry in Michigan", in which he paid special attention to the part the Monroe community has played in the state's leading industries.

Dinner music was furnished by four high school students: Margaret Schwalbe, Verna Edgeler, David Barfuss and James Rau.

The program closed on a stirring patriotic note, with President Golden challenging the Society to live up to American ideals and traditions, after which patriotic songs were led by Mrs. Frank Stoner, with Mrs. W. B. Bond at the piano.

A resolution adopted in the business session gave recognition to Mr. Sterling as founder of the Society, and created for him the honorary office of President Emeritus.

The Michigan Historical Collections of the University of Michigan have recently obtained from the Library of the Chicago Theological Seminary microfilm copies of letters sent from Michigan to the headquarters of the American Home Missionary Society (1825-1847). The letters, as may readily be surmised, deal not only with religious topics, but with such subjects as education, temperance, slavery, and the physical and economic progress of the communities served by the various missionaries as well. The correspondence is of particular significance for the history of towns and villages in southern Michigan during the Territorial and early Statehood period.

Recent accessions to the Collections include the following: a large collection of papers of the late Roy D. Chapin, automobile manufacturer, active leader in the good roads movement, Secretary of Commerce 1932-1933, loyal alumnus of the University of Michigan; additions to the papers of General Oliver L. Spaulding, Regent of the University 1867-1871, Representative to Congress 1881-1883, Assistant Secretary of the Treasury 1890-1893 and 1897-1903; the papers of James O. Murfin, Circuit Court Judge 1908-1912, member of the Michigan Sen-

ate 1901-1903, Regent of the University of Michigan 1918-1937 (the papers relating to this service are particularly important to the historian of the University); the papers of Arthur Lyon Cross, instructor 1899-1904, Assistant Professor 1904-1907, Junior Professor 1907-1911, Professor 1911-1940, of English History in the University; additions to the Senator Royal S. Copeland Papers.

To the Editor:

At the meeting of the Michigan Folklore Group in Ann Arbor in March, 1940, the members present voted to affiliate with the Michigan Academy of Science, Arts, and Letters as a regularly organized section and to hold meetings annually with that organization. The 1941 meeting of the Academy, including the Folklore Section, was held in Ann Arbor on March 14 and 15, with the University of Michigan as host. The calibre and experience of the speakers made possible a highly worthwhile session. The following notes about some of the program members may be of interest to the readers of the Magazine:

Mr. Norman Holben, a graduate of Michigan State College, has for several years been associated with the Lansing office of the Work Projects Administration in sponsoring folk recreation projects throughout the state.

Mr. Herbert Halpert, a folk singer of some note, has assembled and edited folklore collections from New Jersey, New York, and the southern states, and is now doing some advanced work at Indiana University.

The Misses Todesco, Palowska, and Hoogasian are students who are working in folklore at Wayne University.

Mr. Maurice M. Guy, Principal of the South Intermediate School of Saginaw, has been collecting and telling Paul Bunyan stories from the Saginaw Valley for many years.

Mr. Lewis L. Torrent of the Hackley Manual Training School of Muskegon, is a member of a family long associated with lumbering in western Michigan.

Miss Gladys F. Blakely, of the Hoyt Public Library of Saginaw, is Chairman of the Section Committee on Michigan folklore Bibliography.

Miss Ruth A. Barnes of the Department of English, Michigan State Normal College, has collected folk songs on the West Coast, on the Western Plains, and in both peninsulas of Michigan. In 1937 she published a volume of songs under the same title as that selected for her talk.

Miss Florence McClincheay, of the English staff of Central State Teachers College, has spent a large amount of time among the north Michigan Indians studying their customs and lore, has published one novel, *Joe Pete*, portraying these lives, and has another well on the way to completion.

Professor Stith Thompson of Indiana University has, since the publication of his monumental six-volume *Motif Index of Folk Literature* in 1932-1936, been internationally recognized as one of America's leading folklore scholars. He has also edited some publications of the Texas Folklore Society, and a volume entitled *Tales of the North American Indian*, has translated and edited a volume of Finnish folk tales, and has made a number of other significant contributions to scholarship in this field. In 1939 he was president of the American Folklore Society.

And not at all least on the program was a group of real, old-time lumberjacks from central Michigan, who, during the noon luncheon period, sang some real lumberwoods songs and provided their own accompaniment. Dr. E. C. Beck of Central State Teachers College arranged to bring them.

The meetings this year were held in the commodious and comfortable East Conference Room on the third floor of the new Rackham Building. At the gathering last year it was decided to hold an interim meeting of the Group in Detroit during early autumn, but conditions arose that made postponement advisable, and the meeting was not held. Interim meetings are still possible, however, and, should any group of

members from any locality wish such a meeting during the present year, they are invited to make their wishes known.

A proposal was also made last year that the Section sponsor a publication of its own or possibly supply material for one complete issue of the *American Folklore Journal*—an arrangement that could be made—but no definite action was taken.

The Chairman would like to take this opportunity to mention the offer of the Director of the Michigan Historical Collections of the University of Michigan to have his library act as a depository for any folklore materials that members of this organization have finished working with and would like to have stored in a safe place. Any materials so deposited can have their use restricted, and they can be withdrawn at any time the owner desires. It would also be highly desirable to have at least one copy of all publications of our members deposited there so that they would be easily available to all others.

The many inquiries that have come to the Chairman or have been forwarded to him during the year regarding the availability of collections of Michigan folklore indicate that there is considerable need for some publication of Michigan lore and also of a ready bibliography on the subject. In this connection, attention should be called to the valuable work of our willing and capable bibliographer, Miss Gladys Blakely. Any individual items, lists of publications, or manuscripts that members of the organization can contribute during the coming session or can send to her % The Hoyt Public Library, Saginaw, Michigan, will be very much appreciated.

It also seems that some scheme to facilitate co-operation among members who are actively working on collections, or otherwise using folk materials, would be of much benefit to all concerned. Any suggestions concerning this matter will be welcomed.

Another suggestion that may well be mentioned looks to the programs for future meetings. If those who are assembling any particular type of folk materials or making studies of

any aspects of the subject will please inform the Chairman or Secretary of their work or that of any other members, the persons responsible for arranging the programs can select speakers and subjects that will represent all the interests of the members and thereby keep the others informed of the work in progress over the state.

Cordially yours,
IVAN H. WALTON, Chairman
THELMA G. JAMES, Secretary-Treasurer
Ann Arbor.

Stuart Portner, state supervisor of the Michigan Historical Records Survey, announced early in January that the Negro Manuscripts Division is preparing for early publication this year two calendars of letters and historic documents pertaining to the Negro and to Negro historical development.

One of these calendars will contain abstracts of manuscripts in the Detroit Burton Historical Collection, administered by the Public Library. The Burton inventory will be of particular interest to Michigan Negroes inasmuch as many of the manuscripts deal with hitherto unpublished material on Negro history in the state.

A comprehensive essay on the Negro in Michigan has been prepared and will provide the introduction to the Burton calendar and to other calendars to be brought out by the unit.

The Dancey correspondence with the eminent Booker T. Washington and other important figures will make up another valuable calendar. John C. Dancey, Sr., father of John Dancey, Jr., present head of the local branch of the Urban League and House of Correction commissioner, was an outstanding lay-churchman of the A.M.E. Zion church and one of the best known public figures of the early twentieth century. He was in close touch with the leading Negroes of the day and carried on an extensive correspondence with Booker T. Washington. Eighty of the Dancey letters have been inventoried, with the

permission of John C. Dancey, Jr., and provide an interesting commentary on Negro personages and events.

Already published by the Historical Records Survey is the Inventory of the African Methodist Episcopal Church, Michigan Conference, with a historical introduction of the church and the history of each body of this sect in the state.

The opening and dedication of the Tourist Lodge at Monroe in February was an event of first importance in southeastern Michigan, a gala occasion of extending hands across the Ohio-Michigan boundary line. Says Robert L. Perry writing in the *Detroit Free Press*:

Within two miles of the Erie Township battlelines of 106 years ago, when Michigan and Ohio forces faced each other in the bloodless Battle of Toledo, Gov. Van Wagoner and State Highway Commissioner G. Donald Kennedy Wednesday dedicated the Monroe Tourist Lodge, symbol of friendship and an exchange of tourists between the once embattled commonwealths.

The occasion took on more than the usual significance of opening a bureau of information at another gateway to Michigan's \$325,000,000-a-year tourist land when JAS Gray, publisher of the Monroe *Evening News*, speaking at a luncheon for Michigan and Ohio officials and guests, linked the dedication to the historic background that Monroe County is now converting into a tourist attraction.

The luncheon was in Monroe's Masonic Temple, beside the River Raisin, and Gray called the attention of some 300 Monroe citizens and their guests to the opening next summer of the Monroe Historic Trail, recording scenes and events of the River Raisin massacre. That massacre inspired the battle cry "Remember the River Raisin," of the War of 1812.

Kennedy, recognizing the importance of historic markings in telling Michigan's story to its vacation visitors, pledged aid of the State Highway Department in continuing throughout

the county the historic record that the City of Monroe has begun.

Dwight Hatcher, Toledo Automobile Club manager and member of the Ohio Development and Publicity Commission, was official spokesman for the Ohio Governor's office at the luncheon and at the dedication.

From Masonic Temple, the officials moved in a parade of cars behind the Monroe High School band to the new Highway Department lodge, eight miles south of Monroe on Telegraph Road, at a junction of Telegraph (US-124) and an interchange of the proposed Toledo cutoff on US-25.

The lodge, a \$35,000 colonial structure in a 600-acre wooded picnic ground, is in charge of W. J. Froberg, who has participated in dedicating Michigan's two other gateway lodges, at New Buffalo and Menominee.

The procession was halted once on the eight-mile drive, when Gov. Van Wagoner left his car to shake hands with a rural school delegation that had left its classroom to stand with a flag beside the parade route.

Kennedy pledged at the dedication to start work next spring on the Michigan portion of the US-25 cutoff to connect with work Ohio has already completed.

J. Lee Barrett, executive vice president of the Southeastern Michigan Tourist and Publicity Association, was master of ceremonies at the flag raising and planting of an Ohio buckeye beside the Michigan State apple tree on the lodge grounds. He said that although Michigan got the vast mineral and recreational wealth of the Upper Peninsula in exchange for ceding Toledo to Ohio, "we still would like to have had Toledo."

Officers of the Historical Society of Grand Rapids were all re-elected at the annual meeting held January 21 in Ryerson library lecture room. They are: President, James F. Barnett; vice presidents, Miss Mary Hefferan, Dr. Henry Beets; secretary, Librarian Samuel H. Ranck; treasurer, Guy Johnston.

The meeting voted to use the society funds to issue a second section of the autobiographical papers of John Ball, Grand Rapids pioneer and donor of John Ball park. This paper deals with a voyage which Ball took as a young man returning from Oregon, where he had been a pioneer school teacher in the territory, to his home in New England. The return was made by sea in a voyage which included a stop at the Sandwich Islands. These travels were taken before John Ball came to Grand Rapids to make his home.

The meeting, on motion of Dr. Beets, requested the secretary to form plans for making the valuable historical contents of the Michigan room in the library better known to Grand Rapids citizens, through further indexing or through any means of publicity available. Miss Hefferan presided at the meeting in the absence of the president.

The early history of newspapers in Washtenaw County was taken up at a recent meeting of the Washtenaw County Historical Society, the speaker being Dr. Louis W. Doll of Ann Arbor. Dr. Doll pointed out there was little local news in these early papers, most of the space being filled with political speeches, doings of congress, and editorial comment. He has made an index of some of these early papers. One editorial written in 1832 by editor George Corselius was considered daring and imaginative, in which he suggested the need of a transcontinental railroad. This calls to mind an article by Dr. Howard H. Peckham, of the William L. Clements Library, published in the January number, 1937, of the Magazine, entitled, "Michigan and the Transcontinental Railroad."

Family records of an early pioneer resident of Ann Arbor, D. T. McCollum, reveal that 100 years ago the victorious Whigs of that vicinity staged a big ball to celebrate the triumph of their candidate William Henry Harrison. The story is told by the *Ann Arbor News*.

Copies of some of the McCollum records are in the Michigan Historical Collection at the University and included in these is the invitation to the Tippecanoe Ball held March 4, 1841, in the Washtenaw House on the north side, which was then competing with the present downtown section for the right to be main part of the growing Ann Arbor.

The Washtenaw House continued to stand until the 1920's when it was razed, but at the time of the ball it was described as being "the finest tavern between Detroit and Jackson." Built in 1832 by Justice Thompson on the west side of Broadway north of Swift Street, it is not to be confused with another early Ann Arbor tavern, the Washtenaw Coffee House which the early Rumseys conducted on West Huron near Allen's creek and the site of Ann's arbor.

The political campaign which the ball climaxed was described in the records as the most enthusiastic in decades, only equaled by the enthusiasm of the first Republican campaign supporting "Rocky Mountain John" (Fremont). The country had been through a depression, and the Whigs were determined to elect their candidate to save the country from what appeared certain ruin. Ann Arbor Whigs shared in this political enthusiasm. They erected a Tippecanoe log cabin, their campaign symbol, just east of the court house on the present site of the Y. M. C. A. building. Some of the Ann Arbor Whigs went on the pilgrimage to the scene of the battle of Tippecanoe.

Harrison and Tyler carried Washtenaw by a majority of 484 and the ball celebrated that victory. Some of the names on the committee of managers for the affair are written in the early history of Ann Arbor. Some of the group were among those who helped donate the original 40 acres for the University campus, and had streets named after them in the first plat. At the time of the ball, the University had seven professors and a few hundred students. The Michigan Central was operating only as far as Ypsilanti but some of this same group were working to have the line extended to Ann Arbor.

D. T. McCollum, whose invitation is preserved, held several county offices. His home on Pontiac Street was purchased by Henry Ford and moved to Greenfield village.

Because a raccoon skin was always tacked on the log cabin used by the Whigs as a campaign symbol, all Harrison supporters were in derision called "coons," according to the McCollum records. It is also recorded that the Tippecanoe ball in the Washtenaw House was a huge success and the outstanding social event of the year.

The Saginaw Valley Historical Society meeting on February 5 re-elected all of original officers: John P. Schuch, president; John Y. Wickes, vice-president; Ralph W. Stroebel, treasurer; Mrs. Norman M. Spencer, secretary; Fred Dustin, historian; and an advisory board consisting of Bishop Wm. F. Murphy, John J. Spencer, Mark T. Davis and George B. Wilcox. Bishop Murphy is a member of the Michigan Historical Commission. Mr. Schuch is a Trustee of the State Historical Society. Mr. Fred Dustin is a writer of note on archaeological and Indian lore of the Saginaw region. One of the projects of this organization is to promote the proper marking and commemoration of historic places and events of the Saginaw region, the lives of distinguished citizens, and to collect information about them. This is one of the youngest of the State's historical societies but is growing rapidly, with membership well over one hundred historically minded citizens.

On what is now the Fordney hotel site, just across the street from the new Court Street bridge and grade separation, was located Fort Saginaw, a log-constructed U. S. military stockade manned by troops sent there in 1822 to protect settlers against Indian attacks, says a writer in the *Saginaw News*.

Principal trouble-maker among the Chippewas was their war-like and unpredictable old chief, Kish-kau-kou, who con-

templated from his wigwam on the east bank of the river the troop detachment as it arrived on the opposite side.

Sailboats on which the soldiers arrived were sent from Green Bay, Wis., and did not venture up the river past Bay City. There they transferred stores and equipment to flatboats and canoes and journeyed to their upstream destination. Historians say the soldiers experienced a severe winter, with the temperature almost consistently at zero and snowfall heavy. Spring resulted in a great flood, which found the Saginaw's tributaries swelling the main stream, which tumbled over its banks and inundated large areas.

Summer strode in hot and humid and the once-common "Saginaw fever"—bred of swamplands and dampness—spread quickly through the garrison, and its stalwarts almost to a man contracted the illness. The discouraging state of affairs prompted a commanding officer to write his superiors that "nothing but Indians, muskrats and bullfrogs could possibly subsist here" and to ask transfer of his men. The Indians realized the soldiers' discomfiture and didn't help matters any by screaming warwhoops and making other fearsome utterances in the proximity of the fort.

The Chippewas' venturesome chief was the worst offender probably hoping to set an example for the rest of his braves to pester the troops at every opportunity. While old Kish-kau-kou was a nuisance to off duty members of the garrison, he succeeding principally in bothering sentries.

Nightly, as guards made their rounds and marked the hour with the customary "All's well", the chief would echo the pronouncement and punctuate it by a nerve-tearing warwhoop. Everybody in the fort sat bolt upright in bed, until they learned Kish-kau-kou only intended to make sleep uncomfortable.

More ingenious than his fellows, one soldier decided to beat Kish-kau-kou at his own game. He loaded a small cannon with a heavy charge of grape shot and canister training the weapon so it pointed across the river, just missing the top of the old

skalawag's wigwam. Then he waited eagerly for nightfall and the chief's nocturnal activities.

Came midnight, the Indian's usual hour for sleep-dispelling. "All's well", announced the sentry. "All well", echoed Kish-kau-kou, ripping off almost in the same breath a lusty, leaf-rattling Chippewa warwhoop. "Wham-m-m"—and a whistle and spatter of shot above the chief's abode. That ended the midnight fun.

But Kish-kau-kou wasn't thought a funny fellow by the soldiers at Fort Saginaw. They knew him for a meddlesome, whisky-drinking, murderous scoundrel who finally came to his end, after killing another Indian while encamped in a small settlement a short distance from Detroit. The Chippewa chief was imprisoned and while in his cell evidently was smuggled a draft of hemlock, which he drank to take his own life.

Kish-kau-kou's successor, Oge-maw-ke-ke-to, meaning "chief speaker" was as honorable and cooperative as Kish-kau-kou had been selfish and criminal.

Modern white-way lights along the new Court Street bridge and grade separation at Saginaw would have inspired blinks of wonderment from pioneer settlers, who successively used tallow candles, kerosene lamps, gas lights and finally incandescent lights, first installed there in 1881 as the forerunner of modern ones. How Saginaw came to have a valid claim to being the first city in the world to use electricity for street lighting is told by the *Saginaw News*.

Soon after an incandescent glass globe was patented in 1880 by H. S. Maxim, Alexander Swift, part-time resident of Saginaw and a Cincinnati capitalist, purchased rights to the Maxim light for installation in Saginaw, Bay and Genesee counties. The first one placed in operation at Saginaw was at Genesee and Washington in March, 1881. The innovation was received with such enthusiasm that the agent hastened to string more lights throughout the downtown district.

East Saginaw city officials wavered a few days before making a decision, then authorized a contract with the firm to light the community's streets with 75 open arc lamps. This, it is said, is the foundation for the assertion that Saginaw became the first city in the world to boast electrically-lighted streets.

Early day events were recalled by members of the Shiawassee Pioneer and Historical Society at their annual get-together in Corunna the closing week of February. Featured on the program was an address on "Pioneers of Yesteryears," by Hon. A. C. Carton, of Lansing, past president of the Michigan Historical Commission and of the State Historical Society. Election of officers resulted as follows: Mr. George Getman, president; Mr. Clifton Warren, vice-president; Miss Bess Carland, secretary-treasurer; Mrs. Etta Killian, historian.

The Detroit Historical Society is having an interesting year of high grade programs. At the annual business meeting Mr. Orla B. Taylor was re-elected president. Among the addresses of the season was that of March 11 on the subject of "Liberal Institutions," by Mr. Adam Strohm, librarian of the Detroit Public Library. The Detroit Historical Museum has conducted a series of scholarly and popular offerings, among them an address by Mr. Harley L. Gibb of Wayne University who presented "A Day in Old Detroit, 1780."

Here are some items from News Letter No. 6 of the Detroit Council of Local History, published by Wayne University, edited by Joe L. Norris of that institution:

THE AMERICAN ASSOCIATION FOR STATE AND LOCAL HISTORY was organized in New York City on December 27, 1940 to succeed the Conference of State and Local Historical Societies. Increasing interest in local history found the latter society inadequate to meet the growing needs and

the new Association was formed. Dr. Joe L. Norris attended the meeting as the representative of the Detroit Council on Local History. According to the constitution the "object of the organization shall be the promotion of effort and activity in the fields of state, provincial, and local history in the United States and Canada." The secretary is required to "assemble, arrange, tabulate, and make available to the public information concerning activities" in the above subjects and "undertake in every way possible to make his office the clearing house for all matters" relating to local history. Publication plans of the Association for the near future include a new edition of *Historical Societies in the United States and Canada: A Handbook*; a news letter; bulletins on the organization of a local historical society and plans for such a society's activity, the restoration and care of historic sites, the production of historical plays and pageants, and the writing of local history. A life membership costs \$50; contributing membership is \$5 a year; and annual membership is \$2. Dues for institutional members are double those for individuals. The first annual meeting of the Association will be held at Hartford, Connecticut, on October 8, and a joint meeting with the American Historical Association is planned for next December at Chicago. Further information and copies of the constitution can be obtained by writing to Miss Dorothy C. Barck, Secretary-Treasurer, 170 Central Park West, New York City.

"THESE OUR YESTERDAYS," the radio dramas depicting the highlights of Detroit's history and given each Sunday at 1:15 p. m. over Station WWJ, are increasing in popularity. The series will close the latter part of April and will be resumed again next fall.

THE ANTHONY WAYNE MEMORIAL ASSOCIATION was organized at a tri-state meeting at Toledo on January 17 for the purpose of preparing an appropriate sesquicentennial celebration of the American conquest of the Old Northwest. In addition to the general committee, of which Dr. M. M. Quaife is chairman, there is to be a committee from each state

participating. Dr. Quaife heads the Michigan committee, Mr. Harlow Lindley that of Ohio, and Dr. Christopher B. Coleman that of Indiana. It is hoped that eventually Pennsylvania, Illinois, Kentucky, and New York will join the enterprise. Each of the legislatures of the various participating states will be asked to appoint a legislative committee to cooperate with the Association's state committee. The general chairman has also been authorized to initiate action in Congress and secure the cooperation of the National Parks Service. The success of this enterprise is dependent, however, upon the popular interest shown, and it is hoped that the people of Michigan will give Dr. Quaife their wholehearted support.

GEORGE WASHINGTON'S birthday has long been a popular holiday in the United States. Mr. F. Clever Bald, of the Detroit Institute of Technology, reports that a celebration was held in Detroit as early as 1797. As a part of it, Father Michel Levadoux delivered an eulogy in which he lavished upon the President all the superlatives in his vocabulary. It was given in Ste. Anne's Church on February 26, 1797 (the first Sunday following February 22) to a distinguished audience which included, Colonel Hamtramek and other American officers from the garrison. The original document, consisting of six pages of the priest's minute handwriting, is in the archives of the Chancery of the Archdiocese of Baltimore and Washington.

THE HISTORICAL COMMISSION of the city of Dearborn is doing much to advance the work in local history. It sponsored an Old Timers' banquet which proved so successful that plans have been inaugurated to make it an annual event. The Commission has also organized a historical society for the city and has succeeded in getting the Dearborn City Council to acquire the old Detroit Arsenal grounds which will be used, after reconditioning the buildings, for community purposes. It is also busy collecting all the old diaries, pictures, and other primary source materials dealing with the history of Dearborn. These documents will be placed in the public library, where they will be available to historians and preserved for posterity.

The Commission is also sponsoring an extensive W.P.A. project which is compiling as much of the known history of Dearborn as can be found in the city. When finished, it is expected that six or eight volumes will be published. Much honor and credit are due the Commission's president, Mr. Floyd L. Haight, and secretary, Mr. Robert H. Larson, for their untiring efforts in behalf of local history. Michigan could profit by a few more such energetic organizations.

RECENT AND FORTHCOMING PUBLICATIONS include: M. M. Quaife, ed., *War on the Detroit* (Chicago: R. H. Donnelley and Sons, 1940). The volume, which is one of the Lakeside Classics, contains the narrative of Thomas Verchères de Boucherville, a French Canadian participant, and a reprint of the narrative of the Hull campaign attributed to James Foster and entitled "The Capitulation, by an Ohio Volunteer." Paul M. Angle has published a 21-page paper bound pamphlet entitled *The Lincoln Collection of the Illinois State Historical Library*. This is the first of a series of booklets which will describe the resources of the Illinois State Historical Library at Springfield. Mr. Thomas I. Starr has in press an 80-page book, *Abraham Lincoln's Talk Against the Extension of Slavery, given at Kalamazoo in 1856*. It is being published by the Fine Book Circle. Mr. Warren W. Florer, of Ann Arbor, has in press a volume on the history of the early German settlements in Michigan. It contains an account of the Revolutionists of 1848 in Detroit and their influence on the city's musical history as reflected in their singing societies. There is also a brief history of the *Theater Verein* from 1853 to 1870. Mr. Florer is now at work on a history of Detroit from 1870 to 1890. Mr. Kenneth L. Moore is engaged in writing a biography of Alexander Grant, an eighteenth-century Detroit resident. The Ohio State Archaeological and Historical Society's *Quarterly* for January, 1941 contains the proceedings of the Maumee Valley International Historical Convention of September, 1940. In addition to the proceedings and account of the pil-

grimage, all the public addresses given at the different meetings are published.

History since 1850 shows marked gain in the Thumb counties. Says the *Port Huron Times, Herald*:

The story is one of almost uninterrupted growth. There were years when growth yielded to decline—one of the most significant changes in the nation's history. Port Huron stopped growing once, between 1900 and 1910. St. Clair County lost population during the same decade. The same is true of the Seventh district, which comprises St. Clair, Macomb, Lapeer, Sanilac, Huron and Tuscola counties.

That decade witnessed a great exodus of rural America, from farm to city. The machine age was beckoning and young stalwarts of the land saw in it rich promise of fame and fortune. From the Thumb of Michigan they went, too, many of them to Detroit where science, invention and individual enterprise were laying groundwork for the gigantic auto industry we know today.

When the movement had reached its peak America no longer was rural. Only a few more than 25 per cent of the nation's people tilled the soil, a proportion which still holds today. Port Huron lost about 200 of its residents in the 1900-1910 decade; the county about 3,000. The Seventh district loss totalled approximately 7,000. Predominantly rural counties in the district were hardest hit by the farm-to-city movement. In fact, Sanilac, Tuscola and Huron counties, almost wholly rural, have never regained their population status of 1910. The district total, however, for 1940 is almost 100,000 more than it was at the turn of the century, chiefly because of the substantial growth of St. Clair County and the remarkable growth of Macomb County.

Something just as significant as the farm-to-city movement has happened, and is happening to account for the right-about-face the district's population figures have taken since the year of greatest decline. Every county in the district, both rural

and urban, shows a substantial gain in population for 1940. Macomb County's 30,000 gain since 1930 and 69,000 since 1920 best points out the nature of what is happening. Macomb has become a county of suburbanites; one might say almost a bedroom of Detroit. The rush and turmoil of the big city no longer appeals as it once did, so those who can are leaving it behind. They work in its great industries, in its sky scraper offices, but they make their homes on the fringe of its throbbing life, content with the peace and quiet of suburban existence.

New industry and more intensive land cultivation have jumped St. Clair County population 8,600 since 1930 and 24,000 since 1910. The almost unmatched advantages for industry in the Blue Water area have attracted a score of enterprising factories in recent years.

Seen in the population gain of Seventh district counties is the beginning of a genuine city-to-farm movement, a movement which has its roots in farm chemurgy, as well as in the growing conviction that farm life, with the aid of modern conveniences, can be more genuinely satisfying than life in big cities. Electricity and gasoline have rescued the farmer from half a lifetime of drudgery and replaced it with comfort, leisure and an active interest in the world about him. Dynamic youth organizations in rural America play an important part in keeping farm boys and girls on the farm; in encouraging them to advance, through scientific farming, in their conquest of the soil.

And farm chemurgy: Modern industry is finding hundreds of uses for soil-grown products. The raw materials which feed great machines may now come from corn, wheat, oats, soy beans, flax, and from many other farm products traditionally grown for food. Opportunity in this amazing new enterprise has scarcely been scratched. When it has been recognized for what it is the growth, up to this time, of Port Huron, St. Clair county and the Seventh Congressional district may seem small in comparison to what may follow that recognition.

Writes Neil Smith, Bay City Times correspondent, and Chet Hey, Huron County historian:

All that remains today of the one-time thriving lake port of Huron County, Port Crescent, is the crumbling 120 ft. chimney of the great Pack & Woods saw mill, which stands as a lone sentinel guarding the ghost village and the story of its vanished glory, which reads like some mythical legend of the past.

A few years ago, the spot which is now a waste of rolling sand dunes, a favorite haunt for the American eagle, was a 17 block village, teeming with life and activity and boasting of more than 500 inhabitants.

Lumber was king and salt mining was a major industry. Cork pine lumber, sawed in the mammoth mills of Pack & Woods, or Learned & Wiswall, and salt, mined in the Haskell, Eakins & Soule salt block was carried to all parts of the United States by a line of steam vessels, operating on a regular schedule. Port Crescent boasted of having two of the finest docks on the shores of Lake Huron.

The Forest Queen, Maple Leaf, Francis Crawford, Yankee Doodle, Dixie and E. B. Wade were among the boats that docked there regularly. Herring, white fish, whiskey, carriages, wagons and sleighs were exports of Port Crescent.

The original settler of Port Crescent was Walter Hume, known to pioneers of the district, as the "Daniel Boone of Huron County". Hume in 1844 established a trading post and frontier hotel near the mouth of the Pinnebog River. He was a great nimrod and loved to go on hunting expeditions with Objibway Indians that made their homes in the virgin forest near his trading post.

Port Crescent was first known as Pinnepog, taking its name from the river on which it was built. Pinnepog, spelled with a p, where a b is now used, is a Chippewa word. Translated it means "partridge drum". Partridge were very plentiful in that section of the county, according to Mrs. Sarah Peterson, 93, Bad Axe, who taught school there 77 years ago. The former teacher stated recently: "The woods near the school were alive

with partridges. Scholars at study would be disturbed by their loud drumming which could be heard all day".

Residents of Pinnepog appeared to be contented with the Indian name applied to the little port. However a strange happening occurred which caused them to change this name to Port Crescent. Five miles inland, on a branch of the Pinnepog River, a post office named Pinnepog was established. There were then two villages, a few miles apart with identically the same name. This caused so much confusion in the handling of mail and shipments of goods that the original Pinnepog demanded that its rival select a new name. Pinnepog, No. 2, changed one letter in its name, p to b and produced a new word, Pinnebog, the answer to the request. The new name was said to be a "high sounding and dignified way of saying pine bog."

It was soon discovered that names having only one letter different, are nearly as confusing as if they were identical, so the original Pinnepog officially changed its name to Port Crescent. The shore line at this point has the concave shape of a crescent. Thus ended one of the humorous battles over the naming of two early day villages, which has accounted for the large amount of confusion in the spelling of a simple name.

Pinnebog, today, is a thriving village, located in excellent farming and dairy country. It is known as "the gateway to vacationland."

When Isaac Brebner of Port Austin moved his power saw mill to the mouth of the Pinebog River in 1863 it was the beginning of a great industrial era for that region. A few years later, in 1866, Christian Schlegelmilch, who has a number of descendants living in the county, built a grist mill in Port Crescent. It was the first in the community and settlers came many miles to have their wheat ground into flour. Numerous buildings were erected within the next few years. Among these was the large saw mill of Ayres & Learned, whose great stack or chimney is the old landmark that is standing today.

Because of a change in the direction of the wind, Port Crescent escaped being destroyed in the great forest fire which swept through Huron County in 1881. Soon after however, the great forests were depleted and the lumber industry began to decline. The mills closed down. Residents began to move away. Many of the buildings, made of choice pine lumber, were moved to the neighboring villages, Pinnebog, Port Austin and Kinde.

In later years it was discovered that the sand in the dunes at Port Crescent was valuable for use in smelting copper and the manufacture of glass. Extensive shipments were made by boat from Haskell's dock, which had been repaired, to glass factories at Detroit and Cleveland, and to copper smelters of the Upper Peninsula and New York. A considerable number of men were again at work in the ghost village. This business was closed out a few years ago.

The first person to take up land in the Port Crescent district was Ebenezer Raymond, a relative of the martyred president, James A. Garfield.

The year 1940 saw the razing of the last big mills remaining from the golden timber era in and around Cadillac, of which the story is told in the Cadillac *Evening News*:

The first mill to go during the year was the Cummer-Diggins planing mill, which burned to the ground in the greatest fire this city has experienced in several decades. The mill, located off Haynes Street, had been abandoned for several years by the Cummer-Diggins Co., and had been re-occupied by the Ensign-McGovern Lumber Co. and the Cadillac Wood Parts Co. The mill burned Feb. 28, 1940. Loss to the two companies was estimated at \$75,000 and the building had formerly been appraised at \$100,000.

It was about seven years ago that the last log was cut for the Cummer-Diggins Co. and the Ensign-McGovern Co. took the building over in 1936, later admitting the Wood Parts Co. to partial occupancy.

The destruction of this mill was the visible end of a business which flourished for many years in Cadillac during the 70-year period of active lumbering in this part of Michigan. The company cut its last tree in Antioch township March 29, 1934.

The Cummer-Diggins Co. was founded by the late Jacob Cummer, who first came to Cadillac in 1876 and with his son, the late W. W. Cummer, resumed the purchase of timberlands and the manufacture of lumber. This partnership continued until 1892 when the firm's original holdings were exhausted and Jacob Cummer retired from active business. During these years Wellington was also a member of several other lumber firms, Blodgett, Cummer & Diggins, and others. It was in partnership with Delos F. Diggins that the firm began its operations under that firm title.

In 1900 the firm was again reorganized by the inclusion of William L. Saunders, who had been superintendent of operations for the preceding ten years. Mr. Saunders still calls Cadillac his home.

For many years the firm's principal interest was in pine, but at the turn of the past century they began cutting their large stands of hardwood. To realize on the by-products of the wood, the company built and operated a chemical plant and also supplied charcoal to smelters and other concerns.

The Cummer-Diggins Co. was one of the greatest of the several large operating companies in this part of the state. Thousands of men earned their livelihood in the woods and mills of this concern and revenue from the forest products went to assist in the building of Cadillac.

The second of the last two mills to be removed from the Cadillac scene was the Cobbs & Mitchell mill which faced on South Mitchell and Cottage streets. This unit, the last of several formerly occupied by this company, was bought by the city on a tax title and disposed of to the Cadillac Wood Parts Co., to use as much as possible of the salvaged materials and retain the remainder as payment for the labor and expense of dismantling.

Several possible uses have been suggested for the site. It has been considered as the location for a community auditorium and also as a city park and motor trailer park, to be landscaped with the trees that will be removed from North and South Mitchell streets during the re-widening which is contemplated.

The firm of Cobbs & Mitchell, another one of the big-half-dozen lumber firms of the Cadillac area, is intimately associated with the origin and evolution of Cadillac, for it was George A. Mitchell who founded the city. He purchased the land on which the city is located in 1871, and laid out the town of Clam Lake, later to be re-named Cadillac. He engaged in the lumbering business, built and operated three sawmills. He was the first mayor of the city of Cadillac and an enlarged portrait of him still hangs in the commission room of the city hall.

William W. Mitchell, a nephew of George, was the Mitchell who was a partner with Jonathan W. Cobb in the firm of Cobbs & Mitchell, which was organized in 1877. The firm established a mill at Round Lake and in 1892 built a mill in Cadillac. Mr. Cobbs died in 1898 and Mr. Mitchell effected a reorganization of the business as a corporation of the same name, he being president until his death. He was also associated with his brother, Austin W., under the firm name of Mitchell Brothers, also one of the big lumbering firms of the area. Charles T. Mitchell of Cadillac is a son of the late W. W. Mitchell and carried on his enterprises after his father's death.

Jonathan W. Cobbs, the other partner in Cobbs & Mitchell, came to Cadillac early in the spring of 1874. He was one of the first men to engage in the lumbering business in Cadillac and continued actively identified with it until within about four years of his death, when he gave his interests over to his son Frank J. Cobbs, who was brought as a child to Cadillac by his parents.

After obtaining his education at Orchard Lake military academy and at Olivet, Frank returned to Cadillac and for a time was employed as bookkeeper in his father's firm, Cobbs & Mitchell. In November, 1895, he effected the organization of the Cadillac State Bank and remained its president during his residence there. He married the daughter of a bank president at Charlotte, Michigan.

After his father's health began to fail, Frank Cobbs assumed the duty as family representative in the Cobbs & Mitchell firm and after the death of the senior Cobbs in 1898, he was vice president of the incorporated firm.

The fame of the Cadillac region as a lumbering section was based on the excellent stand of white pine in the vicinity. The exploitation of the pine began in 1871 on the Manistee River. The year 1872 saw the real inauguration of the lumbering industry in Wexford County. As early as June, 1872, there had been put into operation two sawmills with a capacity of 25,000 feet a day each, and within a few months two others had been erected, one with a 40,000 daily capacity and the other with 60,000 feet daily. These four mills were soon cutting 4,000,000 feet of lumber a month. The erection of others followed rapidly at Haring, Long Lake, Bond's Mill and McCoy's Siding, along the shores of Clam Lake.

The history of Cadillac from this period forward was the history of every other great white pine region—a story of increasing pine manufacture until the pinnacle was reached and then a decreasing output as the years went by and the forests of the region were depleted.

At this point, however, the history of Cadillac departed from the lines which so many other pine cities were forced to follow. The manufacture of pine was superseded by the processing of hardwoods and the products of allied industries.

Finally the hardwood, too, disappeared and the city's industries took on a more diversified nature. The cutting of the hardwood was a more gradual process than the comparatively quick disposal of the pine and the signs of exhaustion were

apparent long before the actual finish, giving time for an evolutionary process to develop, until when the last log was finally cut, other industries and businesses had absorbed the labor and the city was spared the sudden decline that hit so many other Michigan lumber towns.

The mills are gone, the vast level tracts of adjacent land that once bore piles of millions of feet of cut lumber, have been platted into residence property or converted into tillable land and while the screech of the saw and the pungent odor of the freshly cut logs is missed by the old timers, there has grown up in Cadillac a new generation which only remembers the logging scenes as a vision of their childhood days.

George W. Stark of the *Detroit News* writes of the Great Lakes in his column, *We Old Timers*, an appeal entitled "Wanted: An Historian." Says George, in substance:

In the days before steam, the sailors used to gather before the round-bellied stove in Jimmy Duck's river-front tavern and curse the fate that ever took them out to sea. Later on, at Billy Boushaw's, where the hot stew within was as free as the biting blasts without, other heroic tales were told.

Today the moods and tempers of the Great Lakes are still celebrated, although the old flavor of Jimmy Duck's and Billy Boushaw's is somehow missing. However, there are those to whom the lakes will ever present a challenge and a lure. There are historians and marine experts and, since the amazing development of the camera, there are faithful pictorial records of the lakes in calm and in fury.

William A. Pratt, of 740 Atkinson Avenue, has an admirable gallery of Great Lakes art. In it, the scene is captured in all the four seasons and the ships are seen to sail serenely through the summer seas and, in sharp contrast, to buffet their way against wind and wave and windrows of piling ice, as the early winter sets in and the perils of navigation multiply.

Norbert T. Neff, clerk of the City of Grosse Pointe, lives at 513 Neff road, Grosse Pointe. He shares Old Timer Pratt's

interest in marine matters, being a veteran yachtsman. His library includes a large collection of data on Great Lakes catastrophes and the thrilling experiences of seamen and masters.

These Old Timers and others clamor for a more embracing account of the Great Lakes. This is a saga, not soon nor lightly told. Your researcher is forced to the admission that what has been done is fragmentary and discursive.

No Conrad has yet appeared to celebrate the brooding mystery of these seas; no Masefield has employed his lyric gifts to capture their terror or their charm.

Far beyond our own time the white man's conquest of the lakes began and in that first faint struggle, began, too, the romance of them. The story is as epic as the voyages of the Norsemen, as homeric as the quest of Columbus. When all is set down, volumes will be required, because the progress of transportation on their surface has been slow and oftentimes painful. The unfoldment of this saga, when it comes, will be dotted by tragedy.

In the very beginning there was tragedy. The very first sailing vessel built on the Great Lakes met death on its maiden voyage. That was an omen, perhaps, that the history of the lakes fulfills with melancholy emphasis.

Forty-seven years ago in the kitchen of a modest home in Detroit's downtown Bagley Avenue, writes David J. Wilkie in a recent press article, a 30-year-old mechanical engineer spun the flywheel of a little engine fashioned out of a piece of gas pipe; his young wife poured gasoline, drop by drop, from an oil cup through a funnel into the intake check valve.

It was an experiment that was to lead to mass production of automobiles; one of the greatest family-owned industrial empires the world ever has known and world-renown for the relatively obscure engineer of a Detroit electric illuminating company intent upon building a horseless carriage.

For Henry Ford, the young engineer, the experiment was intended to prove or disprove the soundness of the principle of the gas engine. The tiny explosions that Ford and his wife heard from the crude device have since echoed in the more refined cylinders of the upwards of 28,000,000 automobiles Ford subsequently built.

It was on December 23, 1893, that Ford set up his home-made engine in the kitchen. A small plank was clamped to the sink. Fastened to the plank was the little motor made of a piece of pipe, a simple piston, a small flywheel, two ordinary brass check valves, a pair of gears that ran two to one and an oil cup.

An electric cord from the light socket near the sink was split, one strand being used to obtain the spark and the other being grounded to the water faucet.

Five months later Ford completed his first small horseless vehicle, in a brick barn back of the Ford home. It was necessary to break out one of the walls to get the car out, and at 2 o'clock in the morning the first road test was undertaken. It wasn't entirely successful, for the little car came home with only one of its two cylinders functioning.

A decade afterward Ford organized the present Ford Motor company after a brief experience with an earlier automobile company. The little engine that was tested in the kitchen sink, the first car and the brick barn in which it was built still exist, part of the Ford historical collection at his Greenfield Village in nearby Dearborn.

On the site of the early Ford home in Bagley Avenue now stands one of the city's largest motion picture theaters. In front of it flows an almost constant stream of automobile traffic.

Ford regards the first little car as an historical exhibit in transportation progress. He points to it as the tangible evidence that won the famous Selden patent suit—litigation he carried on alone to establish his right to manufacture auto-

mobiles without paying license fees to the holders of the patent.

There is no record that Mrs. Ford objected seriously to having her kitchen converted into a laboratory or to the accumulation of exhaust gas that nearly filled it when the little experimental engine began to function. She did wonder why an electric wire had to be strung across the sink-board but she was a willing helper.

Ford often has said that despite all the inconveniences his experimental work caused Mrs. Ford, she always encouraged him. He came to call her "The Believer."

Recently while discussing his belief in reincarnation, Ford said that while he did not know in what form he would like to return to earth at some future time, "I would want Mrs. Ford at my side."

The Berrien County *Record*, published at Buchanan, is nearing Chapter 70 in its series, "Tales of an Old Town", being as the subtitle indicates, "An attempt to reproduce a cross section of the American scene, as witnessed here through the past century." These "Tales" add up to an excellent piece of local history of much human interest and appeal.

Going back a little more than a decade before the Civil War, the *Ironwood Daily Globe* in its issue of last December 21, traces the judicial history of Gogebic and Ontonagon counties from the beginnings down to 1940.

Origin of the name "Cheboygan" has been much disputed. The county is named from the river. The editor of the Magazine ventures a meaning that has not commonly been given for this name. There is a passage in a volume published in 1902 in which the Chippewas are called "Cheboys," and the terminal "gan" is possibly the same as in Michigan, where it

means "water." In other words, "Cheboygan" may mean "Chippewa Water," namely, the river which now bears that name. The volume cited is *The Knaggs Family of Ohio and Michigan, Historical, Biographical and Genealogical.*" Incidentally the Knaggs family referred to is the ancestral line of Daniel K. Knaggs lately Commissioner of the Department of Labor and Industry at Lansing.

Interesting reminiscence of the county seat village of Branch is told in the Battle Creek *Inquirer-News*, a side light on early settlement, how the fate of Coldwater, as a city of Branch County once rested with an historic old mill.

Hundreds of picnickers from Coldwater, says the writer, annually admire the peaceful, rustic beauty of the Black Hawk mill near here without being aware that a century ago it figured in a decision upon which hinged the fate of their city and the now long-forgotten village of Branch.

Half a mile north of the picturesque mill site and two and a half miles south and west of Coldwater the land rises rather abruptly from the west branch of the Coldwater River and forms a well-defined plateau. It was there that a few of the older pioneer residents of the county platted the village of Branch, which in 1831 was designated as the county seat.

Seth Dunham, the first county treasurer and one of the proprietors of the mill nearby, was one of the village founders. Another was Elisha Warren, and there was also Harvey Warner, who became the county's first postmaster. The village flourished for several years although located off the old Chicago trail. A store and distillery were built and then a rude schoolhouse, which also served as a place for religious worship and was the first court house. Later \$500 was expended to erect a log jail, 30 feet square, the upper part of which was used for court purposes. This was the only public building that Branch County had until the construction of the first courthouse in Coldwater.

The Black Hawk mill, erected in an earlier day by a group of promoters headed by a Dr. Hill, in the 30's was taken over by Dunham and several other Branch residents. The mill was a small affair with grinding stones about two feet in diameter and a bolting cloth of a gauzy cotton fabric. At that early date it was best known for the bad quality of flour it produced. In connection with the grist mill was a saw mill, the first built in the county.

In the early 30's several enterprising young men, among whom was Francis Smith, determined to establish a new mill better equipped to serve the increasing needs of the community. They offered Elisha Warren of Branch to buy a half-interest in his property at that place for \$75 and to build their mill there. Warren, probably due to influence exerted by Dunham and several others interested in the Black Hawk mill, rejected the offer.

That was the death blow to the village of Branch. Smith and his associates located their new mill at what is now Coldwater and although the water power at Branch was better, met with success. By holding the land at high price, the proprietors of the village of Branch discouraged the formation of an industrial and business center at that point, and as a result Coldwater benefitted.

It was not long before Smith and other young, vigorous Coldwater settlers began agitating to have the county seat moved to Coldwater. Warren and the other residents of Branch waged a losing 10-year battle. However, it was not the merits of the case that decided the issue. Although Branch was the geographical center of the county, had purer water and better drainage, the population of Coldwater and the eastern part of the county increased the more rapidly so that by 1840 the new city had votes enough to secure commissioners favorable to the change. In that year the legislature passed the definite act of removal of the county seat to Coldwater.

In time the last vestiges of the once-promising village of Branch were removed. The old mill is all that remains.

After the village disappeared the mill continued to operate under owners down through the years. A number of years ago F. L. Flack, carnival owner, became interested in the property, which gained its name from an old Indian chief living in the Gilead lake region, and purchased the mill and surrounding land.

Under its last owner's hands, the mill has been restored and improved, and is still in operation. Mr. Flack also established his residence in the attractive home on the mill property and lives there when his business interests do not demand his presence elsewhere.

Several years ago Mr. Flack decided to permit the public to use his property as a picnic grounds, and since then hundreds have visited the site annually. They enter the grounds beside the neat, white mill, walking over a rustic bridge spanning the mill race and then along a wooded ridge which skirts the river. Beside the river bank are numerous spots ideally situated, and generously equipped by Mr. Flack for outings. Above the mill race is a dam and scenic mill pond, the banks of which are heavily wooded.

Many glance with interest as they pass the old mill but few, if any, know that Coldwater would not have become the city it now is if it had not been for the old Black Hawk mill.

An historic landmark came into possession of the State when the Mackinac Island Park Commission voted to accept the offer of a group of physicians to purchase and present the century-old Early home on the Island.

Near the base of the Fort embankment, it was the scene of an operation by Dr. William Beaumont, an army surgeon, upon Alexis St. Martin, a clerk in the John Jacob Astor fur-trading post, for gunshot wound in the stomach that contributed much to medical knowledge.

Because the crude incision was slow to heal, Beaumont discovered that in dressing the wound, he had excellent oppor-

tunity to observe the digestive process. Much of present-day value was learned.

The commission also accepted the gift of the Old Mission Church, one of the oldest Protestant churches of Michigan, from the Congregational Society, which has found its maintenance a burden.

Both structures will be restored.

"Junk" piles sometimes yield documents and papers of great human interest and value. One of the most appealing of human documents in the village of St. Joseph is the original century-old record book kept by the first village clerk, lost many years ago, no one knew where.

In December 1940 it was found, and its story is told in a full page article in the *St. Joseph Herald-Press* for December 31, 1940. The volume was retrieved in the St. Joseph Iron and Metal shop, hidden by literally tons of paper. It is in good condition, the paper brittle, but the faded script legible and coherent. As a poignant narrative of the struggles of the first village fathers, it has force, drama and humor. It dates back to 1834.

There is special interest for Jackson and for all students of Michigan history, says the *Jackson Citizen-Patriot*, in the announcement that Sen. Vandenberg has obtained for the libraries and historical museums of his home state much valuable material and papers relating to "Zach" Chandler, who with Lewis Cass represents Michigan in the nation's Hall of Statuary in Washington.

The closing of the Washington home of the retiring Sen. Hale of Maine makes these records available to Michigan, because the mother of Sen. Hale was the daughter of Michigan's Sen. Chandler and the wife of the first Sen. Hale of Maine, which is a record no other American woman has enjoyed.

Jackson is interested in Sen. Chandler because he was one of the prime movers in the "Under the Oaks" convention in Jackson at the birth of the Republican party, and he was a leader and a force in that party until the day of his death.

Soon after the first convention in Jackson, Zach Chandler went to Washington as one of Michigan's senators. He was a friend of Lincoln and a zealous opponent of slavery, and once said, "Without a little blood-letting, this country will not, in my estimation, be worth a rush." And a rush in those days was something cheaper than a candle, for which it was used as a substitute.

He served three terms in the Senate, then was in President Grant's cabinet as secretary of the interior and was serving his fourth term in the Senate when he died in 1879.

Senator Vandenburg was instrumental in obtaining for Michigan from Senator Hale a fine marble bust of Senator Chandler which has been placed in the State Historical Museum at Lansing.

Bob Church, writing in the Pontiac *Daily Press*, tells a story not commonly known about the Mormons in Pontiac, the founder of the city being an uncle of Joseph Smith. Bob writes:

If the "Long Knives," of George Rogers Clark had not intercepted a bale of 934 human scalps and if the great chief of the Ottawas, Pontiac, had not failed in his conspiracy, the present City of Pontiac might today be a Mormon settlement similar to Salt Lake City, Utah.

As it was, Pontiac furnished two leaders of high rank who shared the trials and suffering of the people of that faith.

When rich, handsome, adventurous Col. Stephen Mack founded Pontiac he also set the stage for the advent of the Mormons making Pontiac the earliest citadel in this part of the West.

Mack was a trader, a builder, a frontier buster, all the things that a man of action and business should be, but he was some-

thing more. In his veins ran the blood of the seer, the mystic, the prophet. He was the uncle of Joseph Smith, founder of the Mormon church.

Smith as a youth lived near the little village of Palmyra in upstate New York. Being of a religious nature he attended the meetings of various sects and to his consternation and pain found them bitterly opposed to one another. Pondering on these things he is said to have had a vision in which he was directed to find certain golden plates on which were inscribed the works of the ancient prophet Moroni. He found the plates and translated them into English out of the original Egyptian and Arabic. The result was the Book of Mormon which considered apart from all religious issues was destined to have a profound effect on the future of the United States.

An important part of the Book of Mormon had to do with the Lamanites or Indians. In it the American aborigines were described as being descended from a very ancient race who had fallen into evil ways, thus accounting for their present plight. It therefore became an article of faith that every true Mormon or Latter Day Saint must exert himself to the utmost to convert the redmen. This explains the Mormon migration from the peace of the East to the wild west where they often suffered death and torture for their convictions and way of life.

As a stepping stone to the west a mission was established at Kirtland, O. From the first, phenomenal success attended their efforts. But wishing to come nearer the Indian the elders decided on proceeding to Missouri. However Lucy Smith, mother of Joseph Smith, the Mormon prophet, and sister of Col. Mack, was desirous of founding a church in Pontiac, where fortune had favored her brother and where she had reason to believe there were Indians aplenty who were in sore need of religious teaching, if she could accept the tales which had emanated from this region for 40 years.

Accordingly she, in company with four missionaries, Lyman Wight, John Corrill, John Murdock and Hyrum Smith, came

to Pontiac during the winter of 1830. Col. Mack had died but his widow Temperance, and two daughters, soon became converts to the new faith. In fact the missionaries found Pontiac very ready to receive the new faith and soon had baptized 70 persons and constructed a frame church, which in those days was a badge of prosperity. A history of the Mormons reveals this was the first real church in Pontiac, although Methodist circuit riders and Baptist ministers had held meeting here for several years, according to this record. They in turn had been preceded by the Moravian missionaries by a quarter of a century and by the Jesuits more than a century.

Here, as in Kirtland, the Mormons found the settlers possessed of strong religious convictions. Most of them were of New England puritan stock and the burning zeal of the Latter Day Saints gave form and expression to their feelings. It was not long before the church in Pontiac became overcrowded and a second was erected near Highland, of logs.

Less zealous missionaries would have been content with these things. They, however, considered that the real mission of the church was not being fulfilled. The Indians were scarce and those whom they confronted were mostly incorrigibles caring for nothing but rum and whiskey, a mere remnant of a proud people whose power had been weakened when the conspiracy of their chief, Pontiac, had failed and had been utterly shattered by the long knives of Clark during the American Revolution when these redoubtable Kentucky riflemen had captured a bale of 934 human scalps which the red warriors had taken from the frontier. The incident had been used by Franklin to espouse the cause of the Americans at the court of France. It had aroused the colonists against the Indians as never before and had resulted in something very close to annihilation for them. Thus in the year 1830, though this locality had been known for years as the firebrand of the Northwest, the savages who were not dead, had gone into the wilderness. The Mormon missionaries found their field of operations curtailed and concluded they would abandon this

country for the far West where Lamanites of an unspoiled nature might be found.

When they left they were followed by entire Pontiac families who sold their holdings and deposited the proceedings in a common treasury. With them went Col. Mack's widow and her two daughters and thus faded whatever dreams Lucy Smith may have had for the founding in Pontiac of a great central colony for those of her faith.

To the credit of Pontiac there are no records which would point to any deed of intolerance on the part of any citizen in those days. Today the Church of the Latter Day Saints is located on Front Street, a portion of the old Mack estate.

George W. Stark of the Detroit *News* tells in a recent issue how "Uncle Chase" (Chase S. Osborn) puts the quill to the "Michigander" misnomer. George writes:

The name of the organization, up to now, was the Three Score and Ten Michiganders. Today and from this on it will be the Three Score and Ten of Michigan. This is on account of the Hon. Chase S. Osborn, the Sage of the Sault Country, who is more than Three Score and Ten by a considerable margin and who knows his words above all other citizens of this commonwealth. Just ask any dictionary.

Hon. Chase, basking in the Georgia sunshine of Poulan County heard about this business of the Three Score and Ten Michiganders and it made him hotter than even the Georgia sunshine made him. So he took his pen in hand and began writing letters, and when Hon. Chase takes his pen in hand, you may be sure that something pretty fluid and confounding is going to emerge.

'Member that time he called all the saloonkeepers of Detroit social saprophytes and they were so confounded they couldn't answer, because nary a one of them had ever met a saprophyte face to face, and neither had they ever heard of one. They thought it must be something Hon. Chase encountered on one of his big game expeditions.

And Hon. Chase is just as mad now about this Michigander business as he was about those saloonkeepers back in the years when he was Gov.

We quote from Hon. Chase:

"How in the world the absurd and ignorant and vulgar and reflective term, 'Michigander,' came to be popularly used to designate a citizen of Michigan, no one on earth knows. It is the limit. A gander is the husband of a goose. A goose is a first cousin to a foolish person.

"William P. Wilkins, 904 Pemberton road, Grosse Pointe Park, Mich., suggests that the proper term for a proud citizen of Michigan, or any other kind, is Michiganian. He is just as right as can be. There is etymological warrant for Michiganian. It has dignity and is completely correct.

"Illinois people have succeeded in living down the word 'sucker,' that once was used for their nickname.

"Michigander is no better than 'sucker'.

"Please fight the word!"

So, then, the Three Score and Ten of Michigan will hold its first meeting of the New Year Thursday noon at the Norton Hotel, where it was organized as the Three Score and Ten Michiganders, in 1937. Then and there the 307 members, all of whom were born in Michigan, are more than 70 years old and have never been arrested, will ratify the action of their executive committee in changing the name of the organization.

"The boys," said John A. Williams, president and founder, who became only 80 years old himself last Sunday, "will do this, because they know whatever Uncle Chase says about words must be so. They all know Uncle Chase."

"And, of course, to know Uncle Chase is to love him."

If it isn't Michigan's champion tree it's somewhere near that honor, this great, spreading elm that has been attracting state-wide attention.

The tree, located on a farm three miles northeast of Lawrence, has a branch spread of 70 feet, and its great trunk

measures 23½ feet in circumference. Its age is problematical, but the oldest inhabitant thereabouts can't remember when this elm was not standing. It's probably close to 100 years old.

The giant elm stands on the farm operated by Arthur Haney. The place is owned by Max Smith of the Millburg Fruit Exchange, Berrien County.

Haney recently reported the tree to the Michigan State College authorities, who are cooperating with the American Forestry Association in locating notable Michigan trees.

Eau Claire is putting in a bid for having one of the oldest and largest elms in this part of the state, if not of the whole state. The tree stands a half mile east of Eau Claire, at the roadside in Pipestone township on the property which, through four generations, has been known as the Reese farm but is now a part of the Tabor farm.

The old farm home still stands; one of several within a radius of two miles built in the 1850s. The farm was homesteaded by Martin Reese, who migrated there from New England when this part of the fruit belt was virgin forest.

In earlier days the road where the elm now stands was lined with maple trees, which every spring furnished a "crop" of delicious maple sugar. Some of these old maples are still standing, and it's estimated that they are at least 75 years old.

The big elm on the old Reese farm has probably stood at least a century. Through the years it has stood majestically, sentinel-like, as the summers and winters have come and gone.

Violent storms have from time to time damaged its branches, but it still stands in all its stately grandeur, the last of its kind in this area that took root and grew when the Indians encamped thereabouts.

ANSWERS

1. First labor strike in Michigan; journeymen carpenters in Detroit.
2. May 11 to End of June, 1835, at Detroit.
3. Frank Murphy, April 13, 1893.
4. Fort Pontchartrain was successfully defended by thirty soldiers and civilians against a thousand Indians in a siege which began April 24, 1712.
5. May 8, 1821.
6. The International Exposition at Philadelphia commemorating the 100th anniversary of the Declaration of Independence, which began May 10, 1876.
7. May 13, 1857, the College opened with 73 students.
8. Edwin B. Winans, 1891-1893. Born May 16, 1826, in Avon, N. Y.
9. Father James Marquette (Pere Marquette). The State Historical Society will hold its 1941 annual meeting at Ludington.
10. May 24, 1781.

AMONG THE BOOKS

TRANSACTIONS OF THE SUPREME COURT OF THE TERRITORY OF MICHIGAN, 1825-1836. Edited by William Wirt Blume, Professor of Law and Legal Research, University of Michigan. Vols. I and II (Vols. V and VI of University of Michigan Publications: Law), Ann Arbor, University of Michigan Press, 1940, pp. 610, 482. Price \$10.

Recently there has come from the press the final volumes of Transactions of the Supreme Court of the Territory of Michigan 1805-1836, edited by Professor William W. Blume, of the Law School of the University of Michigan. Previous volumes were reviewed in the Magazine Autumn 1935, and Autumn 1938. The Foreword of these volumes states:

"The series presents a large amount of interesting and valuable material hitherto unpublished. The six volumes, now complete, contain all of the journals of the territorial Supreme Court, except the one covering federal cases, and hundreds of papers selected from the files, which taken together give a complete picture of the technique of Michigan judicial procedure of the period. There will also be found some 467 court rules and a digest of the rules prepared in 1821. Some seventy hitherto unpublished court opinions are set forth, including a manuscript volume of reports prepared by James Duane Doty commencing in 1819. In addition, many briefs and memoranda of opinions have been included. The series is a mine of information on the early law and judicial history of Michigan, and much of the material will prove of value as well in tracing the judicial histories of Wisconsin, Iowa, and Minnesota, areas that once formed part of the territory of Michigan. It is safe to predict that as time goes on the series will be much used by lawyers, jurists, and historians who have occasion to probe into our earlier judicial history and who seek an accurate and detailed source of information on the subject."

The first of the two volumes here under notice contains an extended introduction (pp. ix-iii) describing Michigan's judicial system from the days of the Northwest Territory to 1837 in its structure and its administration. Abundant annotations attest the scholarly care with which the work has been done. The historical approach to the documents contributes to an understanding of their relation to the general history of the period and adds greatly to their value for the layman. A useful chart is added giving a bird's-eye view of the outlines of the judicial system for different years in the ten year span 1825-1835. The body of Vol. I is composed of the calendar of cases, various supplements, opinions in unreported cases, selected papers, and an index to calendar of cases.

Vol. 2 contains two volumes of the Journal of the Supreme Court (1825-1833, and 1833-1836), table of court rules, table of petit-jury entries, table of miscellaneous entries, table of cross references, calendar of miscellaneous papers, index to naturalization proceedings, index digest of decisions and opinions, indexes to pleading and practice forms, and index to names of persons.

THE INDIANS OF THE WESTERN GREAT LAKES, 1615-1760. By W. Vernon Kinietz. University of Michigan Press, Ann Arbor, 1940, pp. 427. Price \$4.

This is No. 10 of the series, "Occasional contributions from the Museum of Anthropology of the University of Michigan." The author states, it is the outgrowth of a survey of documents made in 1935-6 in the archives of Ottawa, Montreal, Quebec, Chicago, Detroit, Ann Arbor and Washington, D. C., involving the handling of several hundred volumes of manuscripts, transcripts, and photostats of manuscripts. The period runs from the contacts of the first explorers with the Indians down to the surrender of Canada by the French. The Indian tribes considered are the Huron, Ottawa, Potawatomi, Chippewa, Miami and Menominee, the only tribes that were really resident in Michigan in this period. Missionaries, traders and administrative officers provided the accounts studied, limiting the study to the subjects they discussed. The documents yield no information on many subjects. Topics considered include location of the tribe, characteristics, dress and ornament, economic life, social life, religion. The bibliography is confined to works cited in the text.

AN ACCOLADE FOR CHASE S. OSBORN. Edited by Stella Brunt Osborn. Sault Ste. Marie, 1940, pp. 605.

In the Magazine (Winter, 1940) the story is told of the celebration at Sault Ste. Marie to honor Gov. Chase S. Osborn on the occasion of his 80th birthday. The present volume contains congratulatory messages running into many hundreds received, together with generous newspaper stories, editorials and an extended account of the celebration. Included is the address by Edward Charles Elliott, "The Nobleman in Our Midst," with Mr. Osborn's response; Herbert Card Garrison's "Greatest Personal tribute Ever Paid;" John George Zabelka's "Chase S. Osborn and Sault Ste. Marie;" the Resolution of Sault Ste. Marie City Commission; Anne Campbell's poem "The Iron Hunter;" Concurrent Resolution of the Michigan State Legislature, 1935; extract from *Who's Who in America*; "A Kaleidoscopic Portrait" composed of tributes by James Clarkson Dericu, Stellanova Osborn, Webb Waldron, Joel Townsley Rogers, W. K. Kelsey, Malecom Wallace Bingay, Charles J. Wayne,

Frank M. Sparks, Carleton Watson Angell, and Wallace Kline Kelsey; a biographical sketch; and "The Beginning of a Chase Osborn Bibliography." The *Accolade* is a splendid volume of congratulations and love for a great citizen.

THE FIRST MICHIGAN FRONTIER. By Calvin Goodrich. University of Michigan Press, Ann Arbor, 1940, pp. 343. Price \$2.50.

This is a sketch of history and folkways in the French and British periods, a pleasant miscellany of social development among the Indians, missionaries, fur traders, explorers, and forest soldiers. The word "first" distinguishes this frontier of military outposts and fur trading stations from the pioneer frontier of agricultural settlement which came with American occupation. The year 1763 is taken as the starting point. Thus a century and more of history had passed. Chapter XVIII, "Minor Guardians of the Frontier," glances briefly at this earlier period. If this is the "first," the period of Fuller's *Economic and Social Beginnings of Michigan* might be called "the second Michigan frontier."

WAR ON THE DETROIT: THE CHRONICLES OF THOMAS VERCHERES DE BOUCHERVILLE AND THE CAPITULATION BY AN OHIO VOLUNTEER. Edited by Milo Milton Quaife, Secretary of the Burton Historical Collection. The Lakeside Press, R. R. Donnelley and Sons Co., Chicago, 1940, pp. 347.

A Christmas edition of the *Journal of Thomas Verchères de Boucher-ville* and *The Capitulation* by (possibly) James Foster. These narratives bring into sharp contrast war as fought in America in 1812 with the present mechanized war in Europe. The text of the *Journal* is a translation from the original French, made some years ago by Mrs. L. O. Woltz, archivist of the Burton Historical Collection. The original French text was published as Volume III of *The Canadian Antiquarian and Numismatic Journal* at Montreal. The authorship of *The Capitulation* (Hull's campaign and surrender) is not certain, but James Foster was the owner of the copyright, and may have been the author. It appears to be the first printed narrative of the Hull campaign, originally published at Chillicothe, Ohio, in the Autumn of 1812. Two maps illustrating military operations on the Detroit accompany this edition of these two narratives. A useful historical introduction is supplied by Dr. Quaife.

DELECTA ANN, THE CIRCUIT RIDER'S DAUGHTER. Dutton, N. Y., 1941, pp. 335. Price \$2.00.

A story of the frontier in Michigan and Iowa in the 1840's which girls and boys will find engrossing. It starts out in Detroit. All who are familiar with Detroit's pioneer history will recognize Mrs. Scott's Female

Seminary, Uncle Ben's Steamboat Hotel, the Mansion House, the Savoyard Bridge between the Jones and Cass farms, and Dr. Cavelli's Cabinet of Curiosities on Franklin Street. The author writes to the editor:

"Even the lesser characters mentioned were real people living in Detroit at that time; Alpheus Wight who owned the livery stable; Isaac Gibson, the wagon maker; and Dr. Stebbins.

"The name of my heroine, Delecta Ann Farrar, was the real name of my grandmother who was born and brought up in Detroit. She was the daughter of an early and prominent citizen of Detroit in pioneer days, Captain John Farrar.

"Captain John Farrar, my great grandfather, was a resident of Detroit from 1817 until he died in 1874. He was a friend of General Cass, an alderman from 1828 to 1831; an assessor and collector of taxes in 1833-1834; president and secretary of the Detroit Association in 1836-1841, and for thirty years librarian. He was one of the committee who selected the site for Ann Arbor University. You will find a full account of his life in one of your histories of Detroit and its early citizens. There is still, I believe a street, Farrar St., named after him.

"I wrote this book in memory of my beloved grandmother, Delecta Ann Farrar. The story it contains is, of course, fiction. But my grandmother *really did* leave Detroit to go to the Iowa Frontier in a covered wagon, but at a later period than selected as the time for my book. She married a young Universalist clergyman Dr. Jackson Stebbins and went with him to live on the frontier. And she faced dangers and hardships while her circuit riding husband was away on his trips. She became a beloved and prominent woman in Iowa. Her cabin was a station on The Underground Railway, and she lived through the last Indian Massacre in Iowa."

OUR HIAWATHA LAND. Lyons and Carnahan, Chicago, Ill., 1940,
pp. 193.

This volume purports to be "by the boys and girls of the Upper Peninsula" and is dedicated "to the pioneers who gave their lives to the development of this great North Country." The style of the text bears the ear-marks of a good newspaper writer. Beginning with St. Ignace and Mackinac, here is spread before the reader in short and interesting paragraphs a panorama of "Hiawatha Land." The large pages, double columns, small type, have crowded into small space what might have covered 500 pages of the ordinary book. The whole is abundantly illustrated. It is rather more than a "tourist book," rather in the nature of a popular reference work. References are given here and there as guides to further reading. A good book for schools.

THE MERRILL-PALMER SCHOOL: AN ACCOUNT OF ITS FIRST TWENTY YEARS, 1920-1940. Published by the School, 71 East Ferry Avenue, Detroit, 1940, pp. 69.

Here are discussed the development of the educational program for students, the services for children, development of the program for parents, twenty years of work in the community, development of the library, research and investigations. A list of over 300 items published by the School is appended. Included is the report of the Director, Edna Noble White, for the years 1920-1940. Impressive are the words of the founder, Lizzie Merrill Palmer (1837-1916): "I hold profoundly the conviction that the welfare of any community is divinely and hence inseparably dependent upon the quality of its motherhood and the spirit and character of its homes."

GUIDE TO THE MATERIAL IN THE NATIONAL ARCHIVES. United States Government Printing Office, Washington, D. C., 1940, pp. 303. Price 40 cents (paper cover), 70 cents (cloth cover).

The National Archives of the United States were established by Congress in 1934, and occupy a monumental building erected for their use in the national Capital. This publication is designed to make known something of their nature, scope and value. A ten page introduction discusses the organization of the Guide, the scope and arrangement of data, dates, quality, accession numbers, finding mediums, restrictions, reference material, the index, and use of records. An indispensable tool for a person desiring to know what is in the National Archives and how to find it.

Over half of these records are described in considerable detail in the main portion of the Guide and the remainder are listed more briefly in the appendix. Described or listed in the Guide are records of the United States Senate, all 10 executive departments, 45 independent agencies, and 4 Federal courts, and included among them are many maps and charts, sound recordings, and motion pictures and other photographic materials.

The major agencies of the Government that accumulated the records described in the main portion of the Guide are listed in the table of contents. For each agency of the Government—whether a department, independent agency, bureau, division, or other governmental unit—represented in this portion of the Guide, there is a brief introductory statement, which deals principally with the history and functions of the agency. Following the introductory statement are descriptions of record groups, which provide information on such points as the type, subject matter, chronological coverage, quantity, completeness, and arrangement of the records. Data on the history of the records, the finding mediums

that afford access to them, and any special restrictions on their use are also included.

INVENTORY OF THE CHURCH ARCHIVES OF MICHIGAN. Prepared by The Historical Records Survey Project, Division of Professional and Service Projects, Work Projects Administration. Protestant Episcopal Bodies, Diocese of Michigan, 2 vols., Detroit, 1940.

A third volume, for the Upper Peninsula, is in preparation. This will make a three volume history of the Protestant Episcopal Church in Michigan. Each volume treats one of the three dioceses in the state, and the preparation of each has enjoyed the cooperation of the Bishop of the diocese. These volumes seem scholarly and adequate, and are well written. The documentation, indices and bibliographies are practical and should prove helpful to all interested. Sponsor of this work is the Michigan State Administrative Board; and the co-sponsor The Michigan Historical Collection of the University of Michigan.

Under the same auspices there was prepared and published in 1940 a volume, *Presbyterian Church in U. S. A.: Presbetry of Detroit*. Of this volume Joseph A. Vance, D. D., Pastor Emeritus, First Presbyterian Church, Detroit, says, "I cannot overestimate the value of the *Presbyterian Inventory* to the Church, the clergy, and the laity."

PUBLICATIONS of the Michigan Historical Records Survey to date include inventories of county archives for the following counties: Alpena, Baraga, Bay, Cheboygan, Genesee, Iosco, Iron, and Marquette. Each inventory is published in a separate volume, with an historical sketch of the county, a discussion of the governmental and record system and chart of the county government, a brief survey of the housing, care and accessibility of the records, and explanatory notes. Materials are arranged by county offices. Useful appendices contain a bibliography, chronological index, and subject index. At the conclusion of this project there will be 83 volumes for the 83 counties of Michigan. These volumes are obtainable at a nominal charge. The state supervisor of the Michigan Historical Records Survey is Mr. Stuart Portner, 902 Federal Building, Detroit. The project is locally sponsored by the Michigan State Administrative Board. National WPA Commissioner F. C. Harrington states in the Foreword of the volume for Marquette County (1940):

"The Historical Records Survey Program was undertaken in the Winter of 1935-36 for the purpose of providing useful employment to needy unemployed historians, lawyers, teachers, and research and clerical workers. In carrying out this objective, the project was organized to compile inventories, of historical materials, particularly the unpublished Government documents and records which are basic in the admin-

istration of local government, and which provide invaluable data for students of political, economic, and social history. The archival guide herewith presented is intended to meet the requirements of day to day administration by the officials of the county, and also the needs of lawyers, business men and other citizens who require facts from the public records for the proper conduct of their affairs. The volume is so designed that it can be used by the historian in his research in unprinted sources in the same way he uses the library card catalog for printed sources.

"The inventories produced by the Historical Records Survey program attempt to do more than give merely a list of records—they attempt further to sketch in the historical background of the county or other unit of government, and to describe precisely and in detail the organization and functions of the government agencies whose records they list. The county, town and other local inventories for the entire country will, when completed, constitute an encyclopedia of local government as well as a bibliography of local archives.

"The successful conclusion of the work of the Historical Records Survey program, even in a single county, would not be possible without the support of public officials, historical and legal specialists, and many other groups in the community. Their cooperation is gratefully acknowledged."

A Manual of State Administrative Organization in Michigan. (University of Michigan: Michigan Governmental Studies, No. 4). By the State Budget Office, State of Michigan and The Bureau of Government, University of Michigan. University of Michigan Press, Ann Arbor, 1940, pp. 240.

The Michigan Retail Sales and Use Taxes. By Robert S. Ford and E. Fenton Shepard. (University of Michigan: Michigan Governmental Studies, No. 5), University of Michigan Press, Ann Arbor, 1941, pp. 154.

From the Foreword: "The Michigan Governmental Studies are published by the Bureau of Government for the purpose of providing citizens of Michigan and other interested persons with information on leading governmental problems. In these studies, as in other publications of the Bureau, the greatest care is taken to state all the pertinent facts with fullness and accuracy and to draw conclusions with scientific impartiality and fairness. It is difficult to accomplish this objective in the complex and controversial field of contemporary government, and the authors of these reports must necessarily assume responsibility for their interpretations and conclusions."